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**ANTIPOLEMUS.**

OR,

**THE PLEA**

OF

**REASON, RELIGION, and HUMANITY,**

**AGAINST**

**W A R.**

[Price 3s. 6d.]



ERASMUS PETRO ÆGIDIO. S.

\*\*\*\*\* Dici non potest quàm doleam, NOSTROS paulatim his  
involvi bellis, tot jam bellis, vel, ut veriùs dicam, Latro-  
ciniis divexatos. O THEOLOGOS ELINGUES! O MUTOS  
EPISCOPOS! qui tales rerum humanarum pestes TACITI  
spectant.

ERASM. Epist. 36. Lib. 7.

ANONYMUS ERASMO S.

Heus! mi Erasme, non semper ad EPISCOPATUM et ad  
COELUM eâdem itur viâ.

Epist. obscurorum Virorum.



# ANTIPOLEMUS:

OR,

THE PLEA

OF

REASON, RELIGION, and HUMANITY,

AGAINST

WAR.

A FRAGMENT.

Translated from *ERASMUS*; and addressed to  
AGGRESSORS.

SED QUID AD NOS?

*Hear him, all ye PEOPLE; and give ear, ye Nations of the Earth.*

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THE

RECORD OF

THE

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## P R E F A C E.

Εαν μη ἢ οἱ ΦΙΛΟΣΟΦΟΙ βασιλευσῶσιν ἐν ταῖς πόλεσιν, ἢ δὲ  
 βασιλεῖς τε νῦν λεγόμενοι καὶ δύνασθαι φιλοσοφῆσαι γνησίως τε  
 καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτα ἐμπίπτει, ΔΥΝΑΜΙΣ ΤΕ  
 ΠΟΛΙΤΙΚΗ καὶ ΦΙΛΟΣΟΦΙΑ, οὐκ ἐστὶ μακρὸν ΠΑΤΛΑ  
 ταῖς πόλεσιν· δοκῶ δὲ ΤΩ ΑΝΘΡΩΠΙΝΩ ΓΕΝΕΙ.

PLATO *de Rep.* lib. v.

Unless either PHILOSOPHERS bear rule in states, or those  
 who are now called KINGS and Potentates, learn to  
 PHILOSOPHIZE *justly* and *properly*, and thus both CIVIL  
 POWER and PHILOSOPHY are united in *the same person*, it  
 appears to me that there can be no CESSATION of CALA-  
 MITY either to STATES or to THE WHOLE HUMAN RACE.

**I**T pleases Almighty God to raise up, from  
 time to time, men of extraordinary abi-  
 lities, combined with virtues no less extraordi-  
 nary; who, in the dark night of ignorance and  
 prejudice, shine, like the nocturnal lamp of  
 Heaven, with solitary but serene lustre; ob-  
 a scured

scured indeed at first by the gathering clouds of ENVY, unseen a while through the voluntary blindness of SELF-INTEREST; almost extinguished by civil and ecclesiastical bigotry; but at length, bursting through every obstacle, and reflecting a steady light on those labyrinths of error which lead to misery. Such was ERASMUS; a name, at the mention of which, all that is great and good, and learned and FREE, feels a sentiment of cordial respect, and rises to pay a voluntary obeisance.

God had given him an INTELLECT in a state of vigour rarely indulged to the sons of men. Trained in the school of adversity, he sought and found in it the sweet solace of learning and virtue. He there cultivated his native talents by early and constant exercise; and thus accumulated, by indefatigable industry, a store of knowledge; which, by means of an eloquence scarcely exceeded in the golden ages, he lavishly disseminated over the world, at that time barren, dark, and dreary, to enlighten and to fertilize it.

God had given him not only a *pre-eminent intellect*, but a gift still more estimable, a GOOD and FEELING HEART, a love of truth, a warm  
philan-

philanthropy, which prompted him to exert his fine abilities, totally regardless of mean honours, or sordid profits, in diffusing most *important* INFORMATION, in an age when human misery was greatly augmented by gross ignorance, and when man, free-born but degraded man, was bound down in darkness, with double shackles, in the chains of a twofold despotism, usurping an absolute dominion, both in church and in state, over the body and the soul.

These *two gifts combined* formed an ERASMUS; a man justly deemed and called the Phoenix of his age. He it was who led the way both to the revival of learning and the restoration of religion. Taste and polite letters are no less indebted to him than rational theology. Liberty acknowledges him as one of her noblest assertors. Had he not appeared and fought on the side of HUMANITY, with the spear of truth and the lash of ridicule, EUROPE, instead of enjoying or contending for freedom at this hour, might perhaps have been still sunk in the dead repose of servitude, or galled with the iron hand of CIVIL TYRANTS; allied, for mutual aid, in a villanous confederacy, with the despotism of



ECCLESIASTICS. FORCE and FRAUD, availing themselves of the superstitious fears of ignorance, had united against the PEOPLE, conspired against the *majority of men*, and dealt their curses through the land without mercy or controul. Then rose Erasmus, not indeed furnished with the arms of the warrior, but richly adorned with the arts of peace. By the force of superior genius and virtue, he shook the Pontiff's chair under him, and caused the thrones of the despots to tremble. They shrunk, like the ugly birds of the evening, from the light; they wished to hide themselves in the smoke that they had raised around them; but the rays of his genius penetrated the artificial mist, and exposed them to the derision of the deluded and oppressed multitude. The fortress of the tyrant and the mask of the hypocrite were both laid open on the combined attack of argument and ridicule.

It was impossible but that the penetrating mind of Erasmus should see the *grave follies*, and mark the sanctified villanies of his time. He saw them, and laughed them to scorn. He took the side of *human nature*; serving *every body*, and *obliging nobody*. He sought

no reward, but the approbation of his God and his conscience; and left the *little great ones* to contend among themselves, unenvied and unrivalled by him, for coronets, mitres, croziers, and *cardinals'* hats, while HE, undignified, untitled, unknown by any addition to the name of ERASMUS, studied, and successfully promoted, the improvement and happiness of human nature; the GREAT SOCIETY of all human beings united under ONE KING, their common Creator and Preserver.

As he marked and reprobated the folly and misery of superstition, so he saw and no less clearly demonstrated the absurdity, the wretchedness, and the wickedness of WAR. His heart felt for the misery of man, exposed by the perverseness of his RULERS, in addition to the natural and moral evil he is doomed to suffer, to all the calamities of war. He found, in his intellectual storehouse, arms sufficient to encounter this GIANT FIEND in his castle. On the rock of Religion he planted the artillery of solid arguments against it. There they still stand; and when the impediments of prejudice, pride, malice, and ambition shall be removed, which now retard their operation,

operation, they will beat down the *ill-founded* citadel, buttressed as it is by all the arts and arms of *human power*, endeavouring to build a fancied fabric of selfish or private felicity on the wreck and ruins of human nature.

ERASMUS demands attention. His learning, his abilities will reward attention. His disinterestedness secures, from all disinterested men, a most respectful attention. Poor in the world, but rich in genius; obscure at his birth, and unpreferred at his death, but illustrious by his virtues, he became the self-appointed CHAMPION of MAN, a volunteer in the service of miserable mortals, an *unbought advocate* in the cause of those who could only repay him with their love and their prayers; the poor outcast, the abject slave of superstition or tyranny, and all the nameless, numberless sons of want and woe, born only to suffer and to die.

This great man has actually succeeded in exploding *ecclesiastical* tyranny; for we are greatly indebted to him for the *Reformation*. We feel at this hour, and acknowledge with alacrity, the benefit of his theological labours in removing *one* CRUEL prejudice. It is true  
he



he has *not* yet succeeded in abolishing WAR. Success was more difficult, where arguments only were to be opposed to men of violence, armed with musquets, bayonets, and trains of artillery. The very *din* of arms stifles the still, small voice of Reason. But the FRIENDS of MAN will not yet *despair*, ERASMUS THEIR GUIDE; GOD AND NATURE urging their exertions, and a BLEEDING world imploring their merciful interference. Their's is a REAL CRUSADE: the olive, the dove, and the cross, their standards; the arts of persuasion, their arms; mercy to man, their watch-word; the conquest of pride, prejudice, and passion, their victory; PEACE and happiness, truth and justice, religion and piety, their trophies and reward.

With such enemies as pride, prejudice, and passion, the conflict must be long and obstinate. The beneficent efforts of ERASMUS were violently opposed while he lived, and his name aspersed with the blackest calumny. Where indeed is the great benefactor to society at large, the friend of *man*, not of a *faction*, who has not been opposed, who has not been calumniated by those who are selfishly interested

terested in the MISERY of others, and personally benefited by the *continuation* of ABUSE? By what description of men was Erasmus opposed? By fordid worldlings, wearing the cloak of religion, to hide the ugliness of their avarice and ambition; by opulent dunces, whose stupidity was exceeded by nothing but their malice, selfishly wallowing in luxury, and forgetful that any existed but themselves, with rights to God's best gifts, life, comfort, peace, and liberty; by wretches sunk in the dull indolence of unwieldy pomp, who claimed a prescriptive right to respect; and considered all the ACTIVE part of mankind as mere VASSALS, and all that dared to suggest improvement, either civil or ecclesiastical, as DANGEROUS and SEDITIONOUS INNOVATORS; by priests, who thought, and indeed justly thought, that, in proportion as the light of knowledge was diffused, their CRAFT was in danger. By these, and such as these, ERASMUS was opposed in his endeavours to revive learning, and to reform religion. But, GREAT by nature, a lord by GOD's creation, a pontiff by the election of his own superior genius, virtue, learning, and piety, he rose above all his opposers.

opposers. They feared and honoured, while they hated and calumniated him. Popes, emperors, and kings courted his favour; and, through dread of his heaven-bestowed power, paid him a sincerer and more reverential homage than they ever extorted from their myrmidons. Though he was stigmatized as an *innovator*, menaced, slandered, harassed by literary controversy, they felt the weight of his superiority, bowed to him from their thrones, and would gladly have *domesticated* him in their palaces; but he spurned their offers, and preferred, to the most splendid servitude, that LIBERTY which he loved, and whose charms he had displayed to nations pining in darkness and in dungeons. Such, to the honour of truth and goodness, of genius and learning, such was the NATURAL DOMINION of real and indisputable abilities, preserved in a state of independence by a virtue equally real, and a spirit truly NOBLE. Every one has probably heard, that it has been said by *Bruyere*, and repeated by all true friends to PERSONAL MERIT, that “ he who cannot be an Erasmus, “ must content himself with being a BISHOP.” One may go farther and say, that he who cannot be an ERASMUS, must condescend to a se-



cond rank, and be satisfied with becoming a *pope*, or an emperor. The dominion of genius and virtue like his was indeed of DIVINE RIGHT. It was the gift of God for the good of man.

I have thus submitted my ideas, and the ideas of his own age, and of all the protestant literati, concerning the author of this *Fragment on War*, which I now place before the ENGLISH reader. In the course of my reading I found it accidentally; and, struck with its excellence, translated it FREELY; *modernizing* it, and using, where perspicuity seemed to require, the allowed liberty of occasional paraphrase. I have not indeed scrupled to make those slight alterations or additions which seemed necessary, to give the author's ideas more completely to the English reader, and to render the meaning fully intelligible, without a marginal commentary. It will occur to every one, that the purposes of philanthropy rather than of philology, the happiness of human nature rather than the amusements of verbal criticism, were intended by the author, as well as the translator, in this Dissertation.

There will never be wanting pamphleteers and journalists to defend WAR, in countries where prime ministers possess unlimited patronage

tronage in the church, in the law, in the army, in the navy, in all public offices, and where they can bestow honours, *as well as emoluments, on the obsequious* instruments of their own ambition. It seems now to be the general wish of indolent luxury IN HIGH LIFE, to *throw itself* ON THE PUBLIC *for maintenance*; but the strongest bridge may break when overladen. Truth will *then* prevail; and venality and corruption, exceeding all bounds, be driven into everlasting exile.

It gives me pleasure to discover, that my own favourable opinion of this philanthropic piece is confirmed by so great a critic as MONSIEUR BAYLE; whose words are these, in a note on the life of Erasmus:

“ Jamais homme n’a été plus éloigné que lui de l’humeur impétueuse de certains THEOLOGIENS, qui se plaisent à corner la GUERRE. Pour lui, il aimoit LA PAIX et il en connoissoit l’importance.

“ Une des PLUS BELLES DISSERTATIONS, que l’on puisse lire est celle d’Erasme sur le proverbe, *Dulce bellum inexpertis*. Il y fait voir qu’il avoit profondément médité les plus importans principes de la raison et de l’évangile, et les causes les plus ordinaires des guerres. Il fait voir que la MECHANCETE de quelques  
b 2 “ parti-

“ *particuliers*, et la SOTTISE \* des PEUPLES,  
 “ produisent presque TOUTES LES GUERRES;  
 “ et qu’une chose, dont les CAUSES SONT SI  
 “ BLAMEABLES, est presque toujours suivie  
 “ d’une tres pernicious effet. Il pretend que  
 “ ceux que LEUR PROFESSION devoit le plus  
 “ engager à *déconseiller* les guerres, en font les  
 “ INSTIGATEURS.\*\*\*\*\*

“ Les loix, poursuit-il, les statuts, les privi-  
 “ leges, tout cela demeure suris, pendant le  
 “ fracas des armes. Les PRINCES trouvent  
 “ alors cent moiens de parvenir a la *puissance*  
 “ *arbitraire*; et de la vient, que quelques-uns  
 “ ne sauroient SUFFRIR LA PAIX †.”

Near

\* WAR IS A GAME, WHICH, WERE THEIR SUBJECTS WISE,  
 KINGS WOULD NOT PLAY AT. ————— Cowper.

† “ Never was man further from the violent spirit of  
 certain DIVINES, who love “ to sound the TRUMPET of  
 “ war.” For his part, “ *peace was his dear delight*,” and  
 he well understood its importance.

“ One of the FINEST DISSERTATIONS which one can  
 read is that of Erasmus on the proverb, *Dulce bellum  
 inexpertis*; or, *War is sweet to those that never tried it*. He  
 there lets us see that he had profoundly studied the  
 principles of reason and of the gospel, together with the  
 common causes of war. He shews us that the WICKED-  
 NESS of certain INDIVIDUALS, and the FOLLY of their  
 PEOPLE, produce almost ALL WARS; and that a thing, of  
 which the causes are so *culpable*, is almost always followed  
 by an effect in a high degree pernicious. He takes upon  
 him



Near three hundred years have elapsed since the composition of this Treatise \*. In so long a period, the most enlightened which the history of the world can display, it might be supposed that the diffusion of Christianity, and the improvements in arts, sciences, and civilization, would either have abolished war, or have softened its rigour. It is however a melancholy truth, that war still rages in the world, polished as it is, and refined by the beautiful arts, by the *belles lettres*, and by a most liberal philosophy. Within a FEW YEARS, the WARRIORS of a mighty and a Christian kingdom, were instructed to hire the SAVAGES OF AMERICA to fight against a SISTER nation, or rather its own CHILD; a nation speaking the same language with its parent, worshipping the same God, and him to assert, that those very persons whose *profession* ought to oblige them to DISSUADE from war, are the *instigators* to it.\*\*\*\*\*

"Laws," he proceeds, "statutes, the subject's privileges, all things of this kind, continue superseded during the din and havoc of war. PRINCES *then* find a hundred methods of arriving at ABSOLUTE POWER; and thence it happens that certain of them cannot *endure peace*." BAYLE.

\* Erasmus was born at Rotterdam, Oct. 28, 1467. He was called SAL et SOL, in allusion to his *poignant wit* and *luminous* erudition.

hoping

hoping to become a joint heir of immortality. The SAVAGES were furnished with HATCHETS, to cut and hack the flesh and bones of their fellow Christians; of those who may be deemed in a political sense, their *brothers, sisters, and children*. The savages, cruel enough by nature, finding their cruelty encouraged by Christians, used the HATCHET, the tomahawk, and the scalping knife, with redoubled alacrity. The poor Indians were called, by those who justified the employment of them, the means which GOD AND NATURE put into their hands; and the engaging of them on their side was thought a *master-stroke* of POLITICAL WISDOM. They were *rewarded* with money, and numbered among GOOD and FAITHFUL ALLIES \*. After efforts so execrable,

\* The *American secretary*, in a letter to General CARLETON, dated Whitehall, March 26, 1777, says: "As this plan cannot be advantageously executed without the assistance of Canadians and INDIANS, his majesty strongly recommends it to your care to furnish both expeditions with good and SUFFICIENT BODIES OF THOSE MEN. And I am happy in knowing that your influence among them is so great, that there can be no room to apprehend you will find it difficult to fulfil his majesty's intentions."

In the "*Thoughts for conducting the War from the Side of Canada*," by General BURGOYNE, that general desires

execrable, the very party which put the HATCHET into the hands of the savages, for

fires A THOUSAND OR MORE SAVAGES. This man appears to have been clever, and could *write* comedies and *act* tragedies, *utrinquè paratus*.

Colonel BUTLER was desired to distribute the king's bounty-money among such of the savages as would join the army; and, after the delivery of the presents, he asks for 4011*l*. York currency, before he left *Niagara*. He adds, in a letter that was laid on the table in the House of Commons, " I flatter myself that you will not think the expence, however high, to be useless, or given with too lavish a hand. I waited seven days to deliver them the presents, and GIVE THEM THE HATCHET, WHICH THEY ACCEPTED, and PROMISED TO MAKE USE OF IT." This letter is dated Ontario, July 28, 1777.

In another letter, Colonel BUTLER says, " The INDIANS threw in a heavy fire on the REBELS, and made a SHOCKING SLAUGHTER with their SPEARS AND HATCHETS. The *success* of this day will plainly shew the utility of your EXCELLENCY's constant support of my *unwearied endeavours* to CONCILIATE TO HIS MAJESTY so SERVICEABLE a BODY of ALLIES." This letter is from Colonel BUTLER to Sir Guy Carleton, dated Camp before Fort Stanwix, Aug. 15, 1777.—See also Burgoyne's PROCLAMATION.

In another letter to Sir Guy Carleton, of July 28, Colonel BUTLER *very coolly* says, " MANY OF THE PRISONERS were, conformably to the *Indian custom*, AFTERWARDS KILLED." See more on this subject, in page 228 of a volume intituled "*The Speeches of Mr. Wilkes*," printed in the year 1786; I believe, for Messrs. *Robinsons*.

the



the purpose of HEWING their *brothers* in pieces, was VANQUISHED, and piled their arms with ignominy, in sight of an insulted foe ; leaving posterity to contemplate the scene with the *indignation* ever due to *savage barbarity*, and at the same time, with the *contempt* which naturally falls on MALICE OF INTENTION, cruelly displayed without power of execution.

Have the great and polished nations of Europe profited by this detestable example, and avoided every approach to BARBARITY? What must we think of the Duke of BRUNSWICK'S MANIFESTO? What must be said of engaging ALGERINE PIRATES, against inoffensive *merchantmen* pursuing their business in the great waters ; what of instigating the INDIANS OF AMERICA *once more*, against a *friendly nation* in a state of PERFECT PEACE? *Rumours* of such *enormous* cruelty and injustice, in very recent times, have been diffused by MEN IN HIGH RANK, and of most indisputable authority. If they are *founded*, never let it be said that the arguments AGAINST WAR, which Erasmus' and other philanthropists have used, are needless, in the *present times* of boasted lenity and refinement. Have the AUSTRIANS conducted

ducted themselves with such exemplary humanity, as to prove to the world that exhortations to it are no longer necessary? Many of those who could *answer* this question most accurately, are now sleeping in the grave; *where the WICKED cease from troubling, and the weary are at rest.*

The ferocity of native BARBARIANS admits of some excuse, from their state of ignorance unenlightened, and of passion unsoftened by culture. They profess not a religion which teaches to forgive. But a similar FEROCITY, coolly, deliberately approved, recommended, and enforced by the highest authority, in a state justly pretending to all the polish of cultivated manners, and professing the purest Christianity, is *mischievous, flagitious, and detestable*, without one alleviating circumstance. The blackness of the deed is not diluted with one drop of a lighter colour to soften the shade. Let the curtain fall upon the picture. Let no historian record such conduct in the annals of his country, lest it be deemed by posterity a libel on human nature.

To *eradicate* from the bosom of MAN principles which argue not only *obduracy*, but

MALIGNITY, is certainly the main scope of the CHRISTIAN RELIGION; and the CLERGY are never better employed in their *grand work*, the MELIORATION OF HUMAN NATURE, the improvement of GENERAL HAPPINESS, than when they are reprobating all PROPENSITIES whatever, which tend, in any degree, to produce, to continue, or to aggravate the CALAMITIES OF WAR; those calamities which, as his majesty graciously expressed it, in one of his speeches from the throne\*, are INSEPARABLE from a state of WAR.

The most ardent zeal, the most pertinacious obstinacy is displayed in preserving the minutest article of what is called ORTHODOX OPINION; whether wisely or not, is not mine to determine. But, alas! what, in a WORLD OF WOE LIKE THIS, what signifies our boasted *orthodoxy* in matters of mere *speculation*, in matters totally IRRELEVANT to HUMAN HAPPINESS OR MISERY? What signifies a jealous vigilance over *thirty-nine articles*, if we neglect ONE ARTICLE, the law of charity and love; if we overlook the WEIGHTIER MATTERS, which CHRIST himself enacted, as *articles of his religion*,

\* In the year 1777.



indispensably to be *subscribed* by ALL who hope for salvation in him; I mean FORGIVENESS OF INJURIES, MERCY, PHILANTHROPY, HUMILITY? There is nothing so HETERODOX, I speak under the correction of the reverend prelacy, as WAR, and the passions that lead to it, such as PRIDE, AVARICE, and AMBITION. The greatest HERESY I know, is to shed the BLOOD OF AN INNOCENT MAN, to ROB by authority of a Christian government, to lay waste by law, to destroy by privilege, that which constitutes the health, the wealth, the comfort, the happiness, the sustenance of a fellow-creature, and a fellow-christian. This is HERESY and SCHISM with a vengeance! against which we ought most devoutly to pray, in a *daily litany*, or a new form of prayer. Where, after all the heart-burnings and blood-shedding, occasioned by RELIGIOUS WARS; where is the true church of CHRIST, but in the HEARTS OF GOOD MEN; the hearts of MERCIFUL BELIEVERS, who from *principle*, in obedience to and for the love of Christ, as well as from sympathy, labour for PEACE, go about doing good, consulting, without local prejudice, the happiness of ALL men, and instead of *confining*

their good offices to a *small part*, endeavour to *pour oil* into the WOUNDS of suffering *human nature*? In the hearts of such men, united in love to God and his creatures, is the CHURCH OF CHRIST. Stone walls and steeples are not necessary to the TRUE CHURCH; and MITRES and CROZIERS are little better than HELMETS and SWORDS, when the wearers of them *countenance* by their *counsels*, or even connive at by their SILENCE, the unchristian passions and inhuman practices *inseparable from a state of WAR*. The poor soldier in the field is but an instrument in the hands of others. The COUNSELLORS of war;—*they* are the WAR-RIORS. The ministers of state;—*they* are the DISTURBERS OF PEACE; and surely it is lawful to censure *them*, for *their* heads are UNANOINTED.

The passions which lead to *war* are DISEASES. Is there no medicine for them? There is a medicine and an antidote. There is a CATHOLICON provided by the great physician; and it is the pious office of the clergy to administer it, *agris mortalibus*, to poor mortals lying sick in the great hospital of the world. “Take physic, Pomp,” they may  
may

may say to all princes who delight in war;—imbibe the balsamic doctrines of the gospel. Pride, avarice, and ambition, are indeed difficult to cure; but it must be remembered that the *medicine is powerful*; and the good physician, instead of *despairing*, redoubles his efforts, when the disease is inveterate.

I hope the world has profited too much by experience, to encourage any *offensive war*, under the name and pretext of a HOLY WAR. Whether RELIGION has been lately made use of to *justify* WAR, let others judge. We read in a recent FORM, an ardent prayer for protection against “those who, in the very “centre of CHRISTENDOM, threaten destruction to Christianity, and desolation to “every country where they can erect their “BLOODY STANDARD!” It is meet, right, and our bounden duty to pray for protection against such men; but it would be alarming to those who remember the dreadful havoc of religious wars in former ages, if at *this period*, RELIGION were publicly and solemnly assigned as a REASON for CONTINUING war. I think the APOSTOLICAL METHOD of converting the “declared enemies to *Christian* “kings,



“ *kings, and impious blasphemers of God’s holy*  
 “ *name,*” must be more desirable to BISHOPS  
 AND ARCHBISHOPS than the arm of flesh, the  
 sword of the destroyer. The prayer ends  
 with these words: “ We are devoutly sen-  
 “ sible, that all our efforts will be ineffectual,  
 “ unless thou, O God, from whom cometh our  
 “ help, and from whom alone it can come,  
 “ goest forth with our FLEETS AND ARMIES.  
 “ Our counsels, our HANDS, and our hearts  
 “ are under thy Almighty direction. Direct  
 “ them (THE HANDS, &c.), O Lord, to SUCH  
 “ EXERTIONS as may manifest us to be un-  
 “ der thy guidance. CONVINCE our ad-  
 “ versaries that thine ARM (*assisted by our*  
 “ HANDS) stretched out, CAN defeat the most  
 “ daring designs against our peace; and that  
 “ those who lift up their banners against  
 “ THEE (*that is, against US*), shall be HUM-  
 “ BLED under thy Almighty HAND.” If  
 this is not to represent a *war* as a HOLY  
 WAR, what constitutes a HOLY WAR? As  
 the prayer comes from great authority, it  
 is to be received with *deference*; but it may  
 be lawful to *suggest*, that it would have  
 been very consistent with Christianity to have  
 prayed in *general* terms, for PEACE *without*  
*blood;*

*blood*; to have prayed FOR our “adversaries” that they might be “CONVINCED” of their fatal errors, not by our HANDS, but by persuasion, and by the grace of God. There follows indeed another *very ardent* prayer *for* our enemies; than which nothing can be more proper. It is only to be lamented, that CHRISTIANITY should be represented in the *former* prayer, by those who are supposed *best to understand it*, as in *any respect* countenancing the PROPAGATION *of the faith*, or the CONVERSION *of unbelievers*, by the SWORD, by FLEETS AND ARMIES, by EXERTIONS OF THE HAND in the field of battle. Let MAHOMET mark the progress of the faith by BLOOD. Such modes of erecting the Cross are an *abomination to JESUS CHRIST*. Is it, after all, *certain*, that the SLAUGHTER of the UNBELIEVERS will convert the survivors to the RELIGION OF THE SLAUGHTERERS? Is the burning of a town, the sinking of a ship, the wounding and killing hundreds of thousands in the field, a PROOF of the *lovely and beneficent* spirit of that CHRISTIANITY to which the enemy is to be converted, by the philanthropic warriors? Have not Jews, Turks, and infidels of all-descriptions,

tions, TRIUMPHED in the everlasting WARS of those who profess to be the disciples of the peaceful Jesus, the teachers and preachers of the gospel of peace?

The composers of these prayers are doubtless pious and GOOD MEN; but, in treading in the footsteps of less enlightened predecessors, are they not, without intending it, rendering religion subservient to a secular ambition? They sometimes censure *politics* as the subject of sermons; but are politics more allowable in *prayers* than in *sermons*? and is it right in SEVEN MILLION OF MEN to pray, by order of the shepherds of their souls, for VENGEANCE from their *common Father* on TWENTY-SEVEN MILLION? To pray for MERCY on them all; to pray that wars MAY CEASE over the whole world; to pray that those who have erred and are deceived may be persuaded to think and to do what is right;—THIS is indeed PRINCELY, EPISCOPAL, CHRISTIAN, and HUMANE.

The Christian religion is either true or untrue. If true, as the church teaches, as I firmly believe, and as the law requires us all to believe; then it must be of the highest importance to men INDIVIDUALLY, and therefore



therefore in the AGGREGATE. It is the first concern of the whole human race. National policy shrinks to nothing, in comparison with the happiness of the universal family of all mankind. If the Christian religion be true, it must supersede all the measures of worldly wisdom, which obstruct its views or interfere with its doctrines; therefore it must supersede war: if *false*, then why a *national establishment* of it, in the very country which pronounces it false? why an order of clergy publicly maintained to support it? why do we see churches every where rising around us? why this hypocrisy? why is it not abolished, as an obstacle to MILITARY operations, and to other transactions of state necessity? The language of DEEDS is more credible than the language of words; *and the language of DEEDS* asserts that the Christian religion is UNTRUE. They who defend war, must defend the dispositions which lead to WAR; and these dispositions are absolutely forbidden by the GOSPEL. The very *reverse* of them is inculcated in almost every page. Those dispositions being extinguished, WAR MUST CEASE; as the rivulet ceases to flow when the

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fountain

fountain is destitute of water ; or as the tree no longer buds and blossoms, when the fibres, which extract the moisture from the earth, are rescinded or withered. It is not necessary that there should be in the gospel an absolute prohibition of war in *so many express words*; it is enough that malice and revenge are prohibited. The cause ceasing, the effect can be no more. Therefore I cannot think it consistent with the duty of a bishop, or any other clergyman, either to preach or pray in such a manner as to countenance, directly or indirectly, any war, but a war literally, truly, and not JESUITICALLY, a DEFENSIVE WAR *pro aris et focis*; and even then, it would be more characteristic of Christian divines to pray for universal peace, for a peaceable conversion of the hearts of our enemies, rather than for bloody victory.

Wars of ambition, for the extension of empire, or for the gratification of pride, envy, and malice, can never be justified; and therefore it is, that all belligerent powers agree to call their several wars DEFENSIVE in the first instance, and *then*, JUST AND NECESSARY. This is a tacit, but a very striking acknowledgment,

ment, on all sides, that OFFENSIVE WAR is unjustifiable. But the misfortune is, that POWER is never without the aid of INGENIOUS SOPHISTRY to give the name of *right to wrong*; and, with the eloquence which Milton attributes to the devil, to make THE WORSE APPEAR THE BETTER CAUSE.

But as war is confessedly PUBLICA MUNDI CALAMITAS, the *common misfortune of all the world*, it is time that GOOD SENSE should interpose, even if religion were silent, to controul the mad impetuosity of its cause, AMBITION. Ambition is a passion in itself illimitable. Macedonia's madman was bounded in his ravages by the ocean. The demigod, Hercules, was stopt in his progress by the pillars, called after his name, at GADES; but to AMBITION, connected as it usually is, in modern times, with avarice, there is no ocean, no Gades, no limit, but the *grave*. Had Alexander, Cæsar, Charles the Twelfth, or Louis the Fourteenth, been immortal in existence on earth, as they are in the posthumous life of fame, they must have shared the world among them in time, and reigned in it alone, or peopled with their own progeny. The MIDDLE ranks, among whom chiefly resides

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learning,



learning, virtue, principle, truth, every thing estimable in society, would have been extinct. Despots would have let none live but slaves ; and those only, that they might administer to their idleness, their luxury, their vice. But though Alexander and Cæsar, and Charles and Louis, are dead, yet *ambition* is still ALIVE, and nothing but the progress of knowledge in the *middle ranks*, and the prevalence of Christianity in the *lowest*, have prevented other Alexanders, other Cæsars, other Charleses, and other Louises, from arising, and, like the vermin of an East wind, blasting the fairest blossoms of human felicity. Many *Christian grantees* might with great propriety employ, like the HEATHEN, a *remembrancer*, to sound for ever in their ears, FORGET NOT THAT THOU ART A MAN ; to tell them, *that the poorest soldier under their absolute command was born, like them, of woman, and that they like him shall DIE.* The clergy, in Christian countries, possess this office of REMEMBRANCERS TO THE GREAT as well as to the little. To execute it they probably go to COURTS. They do well : let them not fear to execute it with fidelity. The kingdom of Christ should be maintained  
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by them, so long as it is tenable, by argument and the mild arts of evangelical persuasion, THOUGH ALL OTHER KINGDOMS FALL. The Christian religion being confessedly true, there is a KINGDOM OF CHRIST; and the laws of that kingdom must be of the *first obligation*. No sophistry can elude the necessary conclusion, "FIAT VOLUNTAS DEI; adveniat *regnum* ejus;" such is our daily prayer, and such should be our daily endeavour.

If it be true, that INFIDELITY is increasing, if a great nation be indeed throwing aside Christianity, instead of the superstition that has *disgraced* it; it is time that those who believe in Christianity, and are convinced that it is beneficial to the world, shew mankind its most alluring graces, its merciful, benignant effects, its utter abhorrence of war, its favourable influence on the arts of peace, and on all that contributes to the solid comfort of human life. But it is possible that, as it is usual to bend a crooked stick in the contrary direction in order to make it straight, so THIS GREAT NATION, in exploding the follies and misery of superstition, may be using a latitude and licentiousness of expression concerning the  
Christian

Christian religion, which it does not itself sincerely approve, merely to abolish the ancient bigotry. The measure is, I think, wrong, because it is of dangerous example; but whoever thinks so, ought to endeavour to rectify the error by persuasion, rather than to extirpate the men, by fire and sword, who have unhappily fallen into it. Their mistakes call upon their fellow-men for charity, but not for vengeance. *Vengeance is mine, I will repay*, saith the Lord. Our own mild and Christian behaviour towards those who are in error, is the most likely means of bringing them into the pale of Christianity, by the allurements of an example so irresistibly amiable. If the sheep have gone astray, the good shepherd uses gentle means to bring them into the fold. He does not allow the watchful dog to tear their fleeces; he does not send the wolf to devour them; neither does he *hire the butcher* to shed their blood, in revenge for their deviation. But who are we? Not shepherds, but a part of the flock. The spiritual state of twenty-seven millions of men is not to be regulated, any more than their worldly state, by seven millions. Are the seven millions all Christians,



Christians, all qualified by their superior holiness to be either guardian or avenging angels? It is indeed most devoutly to be wished, that RELIGION in the present times may not be used, as it has often been in former days, to sharpen the sword of war, and to deluge the world with gore. Let these matters remain to be adjusted, not by BULLETS AND BAYONETS, but between every *man's own conscience* and GOD ALMIGHTY.

It is obvious to observe, that great revolutions are taking place, I mean not *political* revolutions, but revolutions in the *mind* of *man*, revolutions of far more consequence to human nature, than revolutions in empire. MAN is awaking from the slumber of childish superstition, and the dreams of prejudice. Man is becoming more reasonable; assuming with more confidence his NATURAL CHARACTER, approaching more nearly his original excellence as a rational being, and as he came from his Creator. Man has been *metamorphosed* from the noble animal God made him, to a slavish creature little removed from a brute, by base policy and tyranny. He is now emerging from his degenerate state. He is

learning to estimate things as they are clearly seen, in their own shape, size, and hue; not as they are enlarged, distorted, discoloured by the mists of prejudice, by the fears of superstition, and by the deceitful mediums which politicians and pontiffs invented, that they might enjoy the WORLD IN STATE without molestation.

WAR has certainly been used by the GREAT of all ages and countries *except our own*, as a means of supporting an exclusive claim to the privileges of enormous opulence, stately grandeur, and arbitrary power. It employs the mind of the multitude, it kindles their passions against foreign, distant, and unknown persons, and thus prevents them from adverting to their own oppressed condition, and to domestic abuses. There is something fascinating in its *glory*, in its ornaments, in its music, in its very noise and tumult, in its surprising events, and in VICTORY. It assumes a splendour, like the harlot, the more brilliant, gaudy, and affected, in proportion as it is conscious to itself of internal deformity. Paint and perfume are used by the wretched prostitute in profusion,

to conceal the foul ulcerous sores, the rottenness and putrescence of disease. The vulgar and the thoughtless, of which there are many in the highest ranks, as well as in the lowest, are *dazzled* by outward glitter. But improvement of mind is become almost universal, since the invention of *printing*; and reason, strengthened by reading, begins to discover, at first sight and with accuracy, the difference between paste and diamonds, tinsel and bullion. It begins to see that there can be no GLORY in mutual destruction; that real *glory* can be derived only from beneficial exertions, from contributions to the conveniencies and accommodations of life; from arts, sciences, commerce, and agriculture; to all which WAR IS THE BANE. It begins to perceive clearly the truth of the poor Heathen's observation, Οὐ το μέγα εὖ· ἀλλὰ το εὖ μέγα· The GREAT is not therefore GOOD; but the GOOD is therefore GREAT.

It is indeed difficult to prevent the mind of the MANY from admiring the SPLENDIDLY *destructive*, and to teach it duly to *appreciate* the USEFUL AND BENEFICIAL, unattended  
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with ostentation. There are various prejudices easily accounted for, which from early infancy *familiarize* the ideas of war and slaughter, which would otherwise shock us. The books read at school were mostly written *before* the *Christian* æra. They celebrate warriors with an eloquence of diction, and a spirit of animation, which cannot fail to captivate a youthful reader. The more generous his disposition, the quicker his sensibility, the livelier his genius, the warmer his imagination, the more likely is he, in that age of inexperience, to catch the flame of military ardour. The very ideas of BLOODY CONQUERORS are instilled into his heart, and grow with his growth. He struts about his school, himself a hero in miniature, a little Achilles panting for glorious slaughter. And even the vulgar, those who are not instructed in classical learning by a Homer or a Cæsar, have their *seven champions of Christendom*, learn to delight in scenes of carnage, and think their *country* superior to all others, not for her commerce, not for her liberty, not for her civilization, but for her BLOODY

WARS. Happily for human nature, great writers have lately taken pains to remove those prejudices of the school and nursery, which tend to increase the natural misery of man; and consequently WAR *and all its apparatus* begin to be considered among those CHILDISH THINGS, which are to be put away in the age of maturity. It will indeed require time to emancipate the *stupid and unfeeling* slaves of custom, fashion, and *self-interest* from their more than ÆGYPTIAN BONDAGE.

Erasmus stands at the head of those writers who have attempted the emancipation. With as much WIT and comprehension of mind as VOLTAIRE and ROUSSEAU; he has the advantage of them in *two* points, in sound LEARNING, and in RELIGION. His learning was extensive and profound, and there is every reason to believe that he was a *sincere Christian*. His works breathe a spirit of piety to God, equalled only by his benevolence to man. The narrow-minded politicians, who look no farther than to *present* expedients, and cannot open their hearts wide enough to unite in their minds the GENERAL GOOD of human

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nature,

nature, with the *particular good* of their own country, will be ready to explode his observations on the MALIGNITY OF WAR. But till they have proved to the suffering world, that their heads and hearts are superior to ERASMUS, they will not diminish his authority by invective or derision. Let ministers of state, who, by the way, are always cried up as PARAGONS OF ABILITY, *wonders of the world*, for the time being; let *under-secretaries, commissioners, commissaries, contractors, clerks, and borough-jobbers*, the WARM PATRONS of ALL wars; let these men *prove themselves superior in intellect*, learning, piety, and humanity, to ERASMUS, and I give up the cause. Let WAR fill their COFFERS, and cover them all over with stars and garters; let them praise and glorify each other; let them rejoice and revel in the song and the dance; and let the STRICKEN DEER GO WEEP, the *middle ranks* and the POOR, who certainly constitute the majority of the human race, and who have in all ages fallen unpitied victims to war. MULTIS UTILE BELLUM, or the *emoluments of war*, sufficiently account  
for



for the opposition which some men make to  
PEACE and to PEACE-MAKERS.

But the cause is ultimately *safe* in the hands  
of ERASMUS ; for he has established it on the  
rock TRUTH. It stands on the same base with  
the Christian religion. Reason, humanity, and  
sound policy, are among the columns that  
firmly support it; and to use the strong lan-  
guage of scripture, the GATES OF HELL shall  
not finally prevail against it. Let it be re-  
membered that the reformation of religion  
was more *unlikely* in the twelfth century,  
than the total *abolition of war* in the eigh-  
teenth.

I hope and believe, I am serving my *fellow-  
creatures* in all climes, and of all ranks, in  
bringing forward this Fragment; in repro-  
bating war, and in promoting the love of  
peace. That my efforts may be *offensive* to  
particular persons who are the slaves of pre-  
judice, pride, and interest, is but too probable.  
I sincerely lament it. But whatever incon-  
venience I may suffer from their temporary  
displeasure, I cannot relinquish the cause.  
The *total abolition of war*, and the establish-  
ment

ment of perpetual and universal peace, appear to me to be of more consequence than any thing ever achieved or even attempted by mere mortal man, since the CREATION. The goodness of the cause is certain, though its success, for a time, doubtful. Yet will I not fear. I have chosen ground, solid as the everlasting hills, and firm as the very firmament of Heaven. I have planted an acorn; the timber and the shade are reserved for posterity.

It requires no apology to have placed before FREEMEN, in their vernacular language, the sentiments of a truly good and wise man on a subject of the most momentous consequence. They accord with my own; and I have been actuated, in bringing them forward, by no other motive than the genuine impulse of humanity. I have no purposes of faction to serve. I am a lover of internal order as well as of public peace. I am duly attached to every branch of the constitution; though certainly not blind to some deviations from primitive and theoretical excellence, which time will ever cause in the best inventions of men.

men. I detest and abhor atheism and anarchy as warmly and truly as the most sanguine abettors of war can do; but I am one who thinks, in the sincerity of his soul, that reasonable creatures ought always to be coerced, when they ERR, by the force of reason, the motives of religion, the operation of law; and not by engines of destruction. In a word, I utterly disapprove all war, but that which is strictly DEFENSIVE. If I am in error, pardon me, my fellow-creatures; I trust I shall obtain the pardon of my God.



man. I doubt and apprehend and am  
as warmly and truly as the most sanguine  
of war can do; but I am one who thinks  
in the interest of his soul, that reasonable crea-  
tures ought always to be correct, when they  
are, by the force of reason, the motives of reli-  
gion, the operation of law; and not by engines  
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A. N. T. H.

# ANTIPOLEMUS;

OR,

*The Plea of* REASON, RELIGION, *and*  
HUMANITY, *against* WAR.

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**I**F there is in the affairs of mortal men any one thing which it is proper uniformly to explode; which it is incumbent on every man, by every lawful means, to avoid, to deprecate, to oppose, that one thing is doubtless WAR. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of MAN as formed by nature, much more of MAN PROFESSING CHRISTIANITY.

Yet, wonderful to relate! in these times, war is every where rashly, and on the slightest pretext, undertaken; cruelly and savagely conducted, not only by unbelievers, but by Christians;

tians ; not only by laymen, but by PRIESTS and BISHOPS ; not only by the young and inexperienced, but even by men far advanced in life, who must have seen and felt its dreadful consequences ; not only by the lower order, the rude rabble, fickle in their nature ; but, above all, by PRINCES, whose duty it is to compose the rash passions of the unthinking multitude by superior wisdom and the force of REASON. Nor are there ever wanting men LEARNED IN THE LAW, and even DIVINES, who are ready to furnish firebrands for the nefarious work, and to fan the latent sparks into a flame.

Whence it happens, that WAR is now considered so much a THING OF COURSE, that the wonder is, how any man can disapprove of it ; so much *sanctioned by authority* and custom, that it is deemed IMPIOUS, I had almost said HERETICAL, to have borne testimony against a practice in its principle most profligate, and in its effects pregnant with every kind of calamity.

How much more justly might it be matter of WONDER, what evil genius, what accursed fiend, what hell-born fury first suggested to the  
mind



mind of man, a propensity so brutal, such as instigates a GENTLE ANIMAL, formed by nature for *peace and good will*, formed to promote the welfare of all around him, to rush with mad ferocity on the destruction of himself and his fellow creatures !

Still more wonderful will this appear, if, laying aside all *vulgar prejudices*, and accurately examining the *real nature of things*, we contemplate with the eyes of philosophy, the PORTRAIT OF MAN on one side, and on the other, the PICTURE OF WAR !

In the first place then, if any one considers a moment the organization and external figure of the BODY, will he not instantly perceive, that nature, or rather the GOD OF NATURE, created the *human animal* not for war, but for love and friendship ; not for mutual destruction, but for mutual service and safety ; not to commit injuries, but for acts of reciprocal beneficence.

To all other animals, nature, or the God of Nature, has given *appropriate weapons of OFFENCE*. The inborn violence of the bull is seconded by weapons of pointed horn ; the rage of the lion with claws. On the wild boar are

fixed terrible tusks. The elephant, in addition to the toughness of his hide and his enormous size, is defended with a proboscis. The crocodile is covered with scales as with a coat of mail. Fins serve the dolphin for arms ; quills the porcupine ; prickles the thornback ; and the gallant chanticler, in the farm-yard, crows defiance, conscious of his spur. Some are furnished with shells, some with hides, and others with external teguments, resembling, in strength and thickness, the rind of a tree. Nature has consulted the safety of some of her creatures, as of the dove, by velocity of motion. To others she has given venom as a substitute for a weapon ; and added a hideous shape, eyes that beam terror, and a hissing noise. She has also given them *antipathies* and discordant dispositions corresponding with this exterior, that they might wage an offensive or defensive war with animals of a *different* species.

But MAN she brought into the world *naked* from his mother's womb, weak, tender, unarmed ; his flesh of the softest texture, his skin smooth and delicate, and susceptible of the slightest injury. There is nothing observable in his limbs adapted to fighting, or to violence ;

violence ; not to mention that other animals are no sooner brought forth, than they are sufficient of themselves to support the life they have received ; but man alone, for a long period, totally depends on *extraneous* assistance. Unable either to speak, or walk, or help himself to food, he can only implore relief by tears and wailing ; so that from this circumstance alone might be collected, that man is an animal born for that love and friendship which is formed and cemented by the mutual interchange of benevolent offices. Moreover, nature evidently intended that man should consider himself indebted for the boon of life, not so much to herself as to the kindness of his fellow man ; that he might perceive himself designed for social affections, and the attachments of friendship and love. Then she gave him a *countenance*, not frightful and forbidding, but mild and placid, intimating by external signs the benignity of his disposition. She gave him eyes full of affectionate expression, the indexes of a mind delighting in social sympathy. She gave him arms to EMBRACE his fellow-creatures. She gave him LIPS to express an union of heart and soul.



soul. She gave *him* alone the power of *laughing*; a mark of the joy, of which he is susceptible. She gave him alone TEARS, the symbol of clemency and compassion. She gave him also a *voice*; not a menacing and frightful YELL, but bland, soothing, and friendly. Not satisfied with these marks of her peculiar favour, she bestowed on *him alone* the use of speech and reason; a gift which tends more than any other to conciliate and cherish *benevolence*, and a desire of rendering mutual services; so that nothing among human creatures might be done by VIOLENCE. She implanted in man a hatred of solitude, and a love of company. She sowed in his heart the seeds of every benevolent affection; and thus rendered what is most salutary, at the same time most agreeable. For what is more agreeable than a friend? what so necessary? Indeed if it were possible to conduct life conveniently without mutual intercourse, yet nothing could be pleasant without a companion, unless man should have divested himself of humanity, and degenerated to the rank of a wild beast. Nature has also added a love of learning, an ardent desire of knowledge;

ledge; a circumstance which at once contributes in the highest degree to distinguish man from the ferocity of inferior animals, and to endear him cordially to his fellow-creature: for neither the relationship of affinity nor of consanguinity binds congenial spirits with closer or firmer bands, than an union in one common pursuit of liberal knowledge and intellectual improvement. Add to all this, that she has distributed to every mortal endowments, both of mind and body, with such admirable *variety*, that every man finds in every other man, something to love and to admire for its beauty and *excellence*, or something to seek after and embrace for its use and necessity. Lastly, kind nature has given to man a SPARK OF THE DIVINE MIND, which stimulates him, without any hope of reward, and of his own *free will*, to DO GOOD TO ALL: for of GOD, this is the most natural and appropriate attribute, to *consult the good of all by disinterested* beneficence. If it were not so, how happens it that we feel an exquisite delight, when we find that any man has been preserved from danger, injury, or destruction, by our offices or intervention?

How

How happens it that we love a man the better, *because* we have done him a service?

It seems as if God has placed man in this world, a REPRESENTATIVE OF HIMSELF, a kind of TERRESTRIAL DEITY, to make provision for the general welfare. Of this the very brutes seem sensible, since we see not only tame animals, but leopards and lions, and, if there be any more fierce than they, flying for refuge, in extreme danger, to MAN. This is the last asylum, the most inviolable sanctuary, the anchor of hope in distress to every inferior creature.

Such is the true PORTRAIT OF MAN, however faintly and imperfectly delineated. It remains that I compare it, as I proposed, with the PICTURE OF WAR; and see how the two tablets accord, when hung up together and contrasted.

Now then view, with the eyes of your imagination, savage troops of MEN, horrible in their very visages and voices; MEN, clad in steel, drawn up on every side in *battle array*, armed with weapons, frightful in their crash and their very glitter; mark the horrid mur-



mur of the confused multitude, their threatening eye-balls, the harsh jarring din of drums and clarions, the terrific sound of the trumpet, the thunder of the cannon, a noise not less *formidable than the real thunder of heaven*, and MORE HURTFUL ; a mad shout like that of the shrieks of bedlamites, a furious onset, a cruel *butchering* of each other!—See the *slaughtered* and the *slaughtering*!—heaps of dead bodies, fields flowing with blood, rivers reddened with human gore!—It sometimes happens that a brother falls by the hand of a brother, a kinsman upon his nearest kindred, a friend upon his friend, who, while both are actuated by this fit of insanity, plunges the sword into the heart of one by whom he was never offended, not even by a word of his mouth!—So deep is the tragedy, that the bosom shudders even at the feeble description of it, and the hand of humanity drops the pencil while it paints the scene.

In the mean time I pass over, as comparatively trifling, the corn-fields trodden down, peaceful cottages and rural mansions burnt to the ground, villages and towns reduced to ashes, the cattle driven from their

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pasture,

pasture, innocent women violated, old men dragged into captivity, churches defaced and demolished, every thing laid waste, a prey to robbery, plunder, and violence!

Not to mention the consequences which ensue to the PEOPLE *after* a war, even the most fortunate in its event, and the justest in its principle: the POOR, the unoffending COMMON PEOPLE, robbed of their *little* hard-earned property: the GREAT, laden with taxes: old people bereaved of their children; more cruelly killed by the murder of their offspring than by the sword; happier if the enemy had deprived them of the sense of their misfortune, and life itself, at the same moment: WOMEN far advanced in age, left destitute, and more cruelly put to death, than if they had died at once by the point of the bayonet; widowed mothers, orphan children, houses of mourning; and families, that once knew better days, reduced to extreme penury.

Why need I dwell on the evils which MORALS sustain by war, when every one knows, that from war proceeds at once EVERY KIND OF EVIL WHICH DISTURBS AND DESTROYS

STROYS THE HAPPINESS OF HUMAN LIFE?

Hence is derived a *contempt of piety*, a *neglect of law*, a GENERAL CORRUPTION OF PRINCIPLE, which hesitates at *no villany*. From this source rushes on society a torrent of thieves, robbers, sacrilegists, murderers; and, what is the greatest misfortune of all, this DESTRUCTIVE PESTILENCE confines not itself within its own boundaries; but, originating in *one corner of the world*, spreads its contagious virulence, not only over the neighbouring states, but draws the most remote regions, either by SUBSIDIES, by marriages among PRINCES, or by political ALLIANCES, into the common tumult, the general whirlpool of mischief and confusion. ONE WAR sows the seeds of another. From a pretended war, arises a real one; from an inconsiderable skirmish, hostilities of most important consequence; nor is it uncommon, in the case of war, to find the old fable of the Lernaean Lake, or the Hydra realized. For this reason, I suppose, the ancient poets (who penetrated into the nature of things with wonderful sagacity, and shadowed them out



with the aptest fictions) handed down by tradition, that WAR ORIGINATED FROM HELL, that it was brought thence by the assistance of Furies, and that only the *most furious* of the Furies, ALECTO, was fit for the infernal OFFICE. The most pestilent of them all was selected for it,

————— Cui nomina mille,  
Mille nocendi Artes. VIRG.

As the poets describe her, she is armed with *snakes without number*, and blows her blast in the trumpet of hell. Pan fills all the space around her with mad uproar. Bellona, in frantic mood, shakes her scourge. And the unnatural, impious Fury, breaking every bond asunder, flies abroad all horrible to behold, with a VISAGE BESMEARED WITH GORE !

Even the *grammarians*, with all their trifling ingenuity, observing the deformity of war, say, that BELLUM, the Latin word for war, which signifies also the *beautiful*, or comely, was so called by the rhetorical figure *Contradiction*, (κατ' ἀντιφράσιν,) because it has nothing in it either GOOD or BEAUTIFUL; and that *bellum* is called *bellum*, by the same figure

as

as the furies are called *Eumenides*. Other etymologists, with more judgment, derive **BEL-LUM** from **BELLUA**, a **BEAST**, because it *ought to be* more characteristic of *beasts* than of men, to meet for no other purpose than **MUTUAL DESTRUCTION**.

But to *me* it appears to deserve a worse *epithet* than *brutal*; it is *more than brutal*, when **MEN** engage in the *conflict of arms*; ministers of **DEATH** to **MEN**! Most of the **BRUTES** live in concord with their *own kind*, move together in flocks, and defend *each other by mutual assistance*. Indeed *all* kinds of brutes are not *inclined to FIGHT* even their enemies. There are *harmless* ones like the *hare*. It is only the *fiercest*, such as lions, wolves, and tigers, that fight at all. A **DOG** will not devour his own species; lions, with all their fierceness, are *quiet among themselves*; dragons are said to live in peace with dragons; and even **VENOMOUS** creatures live with one another in perfect harmony.—But to **MAN**, no wild beast is more destructive than his fellow **MAN**.

Again; when the *brutes* fight, they fight with the weapons which *nature* gave them;

WE

WE *arm ourselves* for mutual slaughter, with weapons which *nature never thought of*, but which were invented by the contrivance of some ACCURSED FIEND, the enemy of human nature, that man might become the *destroyer* of man. Neither do the beasts break out in hostile rage for *trifling* causes; but either when HUNGER drives them to *madness*, or when they find themselves ATTACKED, or when they are alarmed for the *safety* of their YOUNG. WE, good Heaven! on *frivolous pretences*, what TRAGEDIES do we act on the THEATRE OF WAR! Under colour of some *obsolete* and disputable claim to territory; in a childish passion for a mistress; for causes even more ridiculous than these, *we* kindle the flames of war. Among the *beasts*, the combat is for the most part only ONE AGAINST one, and for a very *short space*. And though the contest should be bloody, yet when one of them has received a wound, it is all over. Whoever heard (what is *common among MEN* in one campaign) that a *hundred thousand beasts* had fallen in battle by mutual butchery? Besides, as beasts have a natural hatred to some of a *different kind*, so are they united



united to others of a *different kind*, in a sincere and inviolable alliance. But MAN WITH MAN, and ANY MAN WITH ANY MAN, can find an *everlasting cause for contest*, and become, what they call, NATURAL ENEMIES; nor is any agreement or truce found *sufficiently obligatory* to bind MAN from attempting, on the appearance of the slightest pretexts, to commence hostilities after the most solemn convention. So true it is, that whatever HAS DEVIATED FROM ITS OWN NATURE INTO EVIL, is apt to DEGENERATE TO A MORE DEPRAVED STATE, than if its nature had been originally formed with inbred malignity.

Do you wish to form a *lively* idea, however imperfect, of the ugliness and the BRUTALITY of war, (for we are speaking of its brutality,) and how unworthy it is of a RATIONAL CREATURE? Have you ever seen a battle between a lion and a bear? What distortion, what roaring, what howling, what fierceness, what bloodshed! The spectator of a fray, in which mere brutes like these are fighting, though he stands in a place of safety, cannot help shuddering at a sight so bloody. But how much more *shocking a spectacle* to see

MAN

MAN CONFLICTING WITH MAN, armed from head to foot with a variety of artificial weapons ! Who could believe that creatures so engaged were MEN, if the frequency of the fight had not blunted its effect on our feelings, and prevented surprise ? Their eyes flashing, their cheeks pale, their very gait and mien expressive of FURY ; gnashing their teeth, shouting like madmen, the *whole man transformed to steel* ; their arms clanging horribly, while the cannon's mouth thunders and lightens around them. It would really be *less savage*, if man destroyed and DEVoured man for the *sake of* necessary FOOD, or drank blood through lack of beverage. Some, indeed, (*men in form*) have come to such a pitch as to *do this* from *rancour* and wanton cruelty, for which expediency or even *necessity* could furnish only a poor excuse. *More cruel* still, they *fight* on some occasions with weapons dipt in POISON, and engines invented in Tartarus, for *wholesale* havoc at a single stroke.

You *now* see not a single trace of MAN, that social creature, whose PORTRAIT we lately delineated. Do you think Nature would recognize the work of her own hand—the

IMAGE OF GOD? And if any one were to assure her that it was so, would she not break out into *execrations* at the flagitious actions of her favourite creature? Would SHE not say, when she saw man thus armed against man, "What new sight do I behold? Hell itself must have produced this portentous spectacle. There are, who call ME a step-mother, because in the multiplicity of my works I have produced some that are VENOMOUS, (though even they are convertible to the use of man,) and because I created some, among the variety of animals, *wild and fierce*; though there is not one so wild and so fierce, but he may be tamed by good management and good usage. Lions have grown gentle, serpents have grown innoxious under the care of man. Who is THIS then, worse than a step-mother, who has brought forth a NON-DESCRIPT BRUTE, the *plague of the whole creation*? I, indeed, made *one* animal, *like* this, in external appearance; but with *kind propensities*, all PLACID, FRIENDLY, BENEFICENT. How comes it to pass, that he has degenerated to a *beast*, such as I now behold, still in the

D

" same



“ same human shape? I recognize no ves-  
 “ tige of MAN, as I *created* him. What  
 “ Dæmon has marred the work of my hands?  
 “ What Sorceress, by her enchantments, has  
 “ discharged from the human figure, the *hu-*  
 “ *man mind*, and supplied its place with the  
 “ HEART of a BRUTE? What *Circe* has  
 “ transformed the man that I made into a  
 “ *beast*? I would bid this wretched creature  
 “ behold himself in a MIRROR, if his eyes  
 “ were capable of seeing himself, when his  
 “ *mind* is no more. Nevertheless, thou de-  
 “ praved animal, look at thyself, if thou  
 “ canst; reflect on thyself, thou FRANTIC  
 “ WARRIOR, if by any means thou may’st  
 “ recover thy lost reason, and be restored to  
 “ thy pristine nature. Take the looking-  
 “ glass, and inspect it. How came that  
 “ threatening crest of PLUMES upon thy  
 “ head? Did I give thee feathers? Whence  
 “ that *shining helmet*? Whence those sharp  
 “ *points*, which appear like horns of steel?  
 “ Whence are thy hands and arms furnished  
 “ with sharp prickles? Whence those *scales*,  
 “ like the scales of fish, upon thy body?  
 “ Whence those brazen teeth? Whence those  
 “ plates

“ plates of brass all over thee? Whence those  
 “ deadly weapons of offence? Whence that  
 “ voice, uttering sounds of rage more horrible  
 “ than the inarticulate noise of the wild beasts?  
 “ Whence the whole form of thy countenance  
 “ and person distorted by furious passions, more  
 “ than BRUTAL? Whence that thunder and  
 “ lightning which I perceive around thee, at  
 “ once more frightful than the thunder of  
 “ heaven, and more destructive to man?  
 “ I formed thee an animal a little *lower*  
 “ *than the angels*, a *partaker of divinity*;  
 “ how camest thou to think of transforming  
 “ thyself into a beast so savage, that no beast  
 “ hereafter can be deemed a beast, if it be  
 “ compared with MAN, originally the image  
 “ of God, the Lord of the creation?”

Such, and much more, would, I think, be the outcry of indignant Nature, the architect of all things, viewing MAN transformed to a *warrior*.

Now, since MAN was so made by nature, as I have above shewn him to have been, and since WAR is that which we too often feel it to be, it seems matter of infinite astonishment, what Dæmon of mischief, what distemperature, or what fortuitous circumstances, could put it into the heart of man to PLUNGE THE

DEADLY *steel into the* BOSOM OF HIS FELLOW-CREATURE. He must have arrived at a degree of madness so singular by insensible gradations, since

Nemo repente fuit turpissimus.

JUV.

It has ever been found that the greatest evils have insinuated themselves among men under the shadow and the specious appearance of SOME GOOD. Let us then endeavour to trace the gradual and deceitful progress of that depravity which produced war.

It happened then, in *primeval* ages, when men, uncivilized and simple, went naked, and dwelt in the woods, without walls to defend, and without houses to shelter them, that they were sometimes attacked by the beasts of the forest. Against these, man first *waged war*; and HE was esteemed a *valiant* hero and an honourable chief, who repelled the attack of the beasts from the *sons of men*. Just and right it was to slaughter them who would otherwise have slaughtered *us*, especially when they *aggressed* with *spontaneous malice*, unprovoked by all previous injury. A VICTORY OVER THE BEASTS was a high honour, and HERCULES was *deified* for it.

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The rising generation glowed with a desire to emulate Hercules ; to signalize themselves by the slaughter of the noxious animals ; and they displayed the skins which they brought from the forest, as TROPHIES OF THEIR VICTORY. Not satisfied with having laid their enemies at their feet, they took their skins as spoils, and clad themselves in the warm fur, to defend themselves from the rigour of the seasons. Such was the BLOOD first shed by the hand of man, such was the occasion, and such the SPOILS.

After this first step, men advanced still farther, and ventured to do that which PYTHAGORAS condemned as wicked and unnatural, and which would appear very wonderful to *us*, if the practice were not familiarized by CUSTOM ; which has such universal sway, that in some nations it has been deemed a virtuous act to knock a parent on the head, and to deprive HIM of life, from whom we received the precious gift ; in others it has been held a DUTY OF RELIGION to eat the flesh even of near and dear *departed* friends who had been connected by *affinity* ; it has been thought a laudable act to prostitute virgins to the *people* in  
the

the temple of Venus; and CUSTOM has familiarized many other practices still more absurd, at the very mention of which, every one is ready to pronounce them *abominable*. From these instances, it appears that there is nothing so wicked, nothing so atrocious, but it may be approved, if it has RECEIVED THE SANCTION OF CUSTOM, the authority of FASHION. From the *slaughter* of wild beasts, men proceeded to *eat them*, to tear the flesh with their teeth, to drink their blood, and, as Ovid expresses it, to entomb dead animals in their own bowels. *Custom and convenience* soon reconciled the practice (animal slaughter and animal food) to the *mildest* dispositions. The choicest dainties were made of animal food by the ingenuity of the culinary art; and men, tempted by their palate, advanced a step farther: from *noxious animals*, which *alone* they had at first slaughtered for *food*, they proceeded to the *tame*, the *harmless*, and the *useful*. The poor sheep fell a victim to this ferocious appetite.

ANIMAL SINE FRAUDE DOLOQUE.

The *bare* was doomed also to die, because his flesh was a dainty viand: nor did they spare the  
the

the gentle ox, who had long sustained the ungrateful family by his labours at the plough. No bird of the air, or fish of the waters, was suffered to escape; and the *tyranny of the palate* went such lengths, that no *living creature on the face of the globe* was safe from the cruelty of man. CUSTOM so far prevailed, that no slaughter was thought cruel, while it was confined to any *kind of animals*, and so long as it *abstained* from SHEDDING THE BLOOD OF MAN.

But though we may prevent the *admission* of vices, as we may prevent the *entrance of the sea*; yet when once either of them is admitted, it is not in every one's power to say, "*thus far shalt thou go, and no farther.*" When once they are *fairly entered*, they are no longer *under our command*, but rush on untrouled in the wild career of their own impetuosity.

Thus, after the human mind had been once *initiated in shedding blood*, ANGER soon suggested, that one man might attack another with the fist, a club, a stone, and destroy the life of an enemy as easily as of a wild beast. To such OBVIOUS arms of offence, they had hitherto



hitherto confined themselves: but they had learned from the habit of depriving cattle of life, that the *life of man* could be also taken away by the same means WITHOUT *difficulty*. The *cruel experiment* was long restricted to SINGLE COMBAT: ONE fell, and the battle was at an end: sometimes it happened that *both* fell: both, perhaps, proving themselves by this act *unworthy of life*. It now seemed to have an *appearance* even of *justice*, to have *taken off* an ENEMY; and it soon was considered as an HONOUR, if any one had put an end to a violent or mischievous wretch, such as a CACUS or BUSIRIS, and delivered the world from such MONSTERS in the *human* shape. Exploits of this kind we see also among the PRAISES OF HERCULES.

But when SINGLE COMBATANTS met, their *partisans*, and all those, whom *kindred*, *neighbourhood*, or *friendship*, had *connected* with *either* of them, assembled to *second* their *favourite*. What would now be called a *fray* or a riot, was then a BATTLE or a warlike action. Still, however, the affair was conducted with stones, or with *sharp-pointed* poles. A rivulet crossing the ground, or a

rock opposing their progress, put an end to hostilities, and *peace ensued*.

In process of time, the RANCOUR of disagreeing parties *increased*, their resentments grew warmer, AMBITION BEGAN TO CATCH FIRE, and they contrived to give *executive* vigour to their furious passions, by the INVENTIONS of *their ingenuity*. ARMOUR was therefore contrived, such as it was, to defend their persons; and WEAPONS fabricated, to annoy and destroy the enemy.

Now at last they began to *attack each other* in various quarters with *greater numbers*, and with ARTIFICIAL INSTRUMENTS OF OFFENCE. Though this was evidently *madness*, yet false POLICY contrived that HONOUR should be paid to it. THEY CALLED IT WAR; and voted it VALOUR and VIRTUE if any one, at the hazard of his own life, should repel those whom they had now *made* and considered as THE ENEMY, from their children, their wives, their cattle, and their domestic retreat. And thus THE ART OF WAR KEEPING PACE WITH THE PROGRESS OF CIVILIZATION, THEY BEGAN TO DECLARE

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WAR

WAR IN FORM, state with state, province with province, kingdom with kingdom.

In this stage of the progress they had indeed advanced to great *degrees of cruelty*, yet there still remained VESTIGES OF NATIVE HUMANITY. Previously to drawing the sword, satisfaction was demanded by a herald; Heaven was called to witness the justice of the cause; and even then, before the battle began, PACIFICATION WAS SOUGHT by the PRELUDE OF A PARLEY. When at last the *conflict commenced*, they fought with the *usual weapons*, mutually allowed, and contended by dint of personal valour, scorning THE SUBTERFUGES OF STRATAGEM AND THE ARTIFICES OF TREACHERY. It was *criminal* to aim a stroke at the enemy before *the signal was given*, or to continue the fight *one moment* after the commander had *sounded a retreat*. In a word, it was rather a *contest of valour* than a desire of carnage: nor yet was the sword drawn but against the inhabitants of a FOREIGN country.

Hence arose DESPOTIC GOVERNMENT, of which there was none in *any* country that was not procured by the copious EFFUSION OF HU-

MAN



MAN BLOOD. Then followed *continual successions* of WARS, while one tyrant drove another from his throne, and claimed it for himself by right of conquest. Afterwards, when empire *devolved* to the most *profligate* of the human race, WAR was wantonly waged against *any* people, in *any* cause, to gratify the BASEST of passions; nor were those who *deserved* ILL of the LORDLY DESPOT *chiefly* exposed to the danger of *his* *invasions*, but those who were *rich* or prosperous, and capable of *affording* AMPLE PLUNDER. The object of a battle was no longer empty GLORY, but *sordid lucre*, or something still more *execrably flagitious*. And I have no doubt but that the sagacious mind of PYTHAGORAS *foresaw* all these evils, when, by his philosophical fiction of transmigration, he endeavoured to *deter* the *rude* multitude from *shedding the blood* of ANIMALS: he *saw* it likely to happen, that a creature who, when provoked by no injury, should *accustom* himself to spill the blood of a *harmless sheep*, would not hesitate, when inflamed by *anger*, and stimulated by *real injury*, to KILL A MAN.

Indeed, what is WAR but MURDER and THEFT, committed by great numbers on great numbers? the *greatness of numbers* not only not *extenuating* its malignity, but rendering it the *more wicked*, in proportion as it is thus more *extended*, in its effects and its influence.

But all this is LAUGHED AT as the *dream* of men unacquainted with *the world*, by the stupid, ignorant, unfeeling grandees of our time, who, though they possess nothing of MAN but the FORM, yet seem to themselves little less than earthly DIVINITIES.

From such *beginnings*, however, as I have here described, it is certain, MAN has arrived at *such a degree* of INSANITY, that WAR SEEMS TO BE THE GRAND BUSINESS OF HUMAN LIFE. We are ALWAYS at WAR either in *preparation*, or in *action*. NATION RISES AGAINST NATION; and, what the *heathens* would have reprobated as *unnatural*, relatives against their nearest kindred, brother against brother, son against father!—more atrocious still!—a CHRISTIAN against a MAN! and, worst of all, a CHRISTIAN against a CHRISTIAN! And such is the blindness of hu-

man nature, that NOBODY feels *astonishment* at all this, nobody expresses detestation. There are *thousands and tens of thousands* ready to *applaud* it all, to extol it to the skies, to call transactions truly HELLISH, a HOLY WAR. There are many, who spirit up PRINCES to WAR, mad enough as they usually are of *themselves*; yet are there many who are always adding FUEL TO THEIR FIRE. One man MOUNTS THE PULPIT, and promises *remission of sins* to all who will fight under the banners of his prince. Another exclaims, "O invincible prince! only keep your mind favourable to the *cause of religion*, and GOD will fight (*his own creatures*) for you." A third promises *certain victory*, perverting the words of the prophetic psalmist to the *wicked and unnatural purposes of war*. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm xci.

The whole of this *myssical psalm* is wrested to signify something in favour of the most profane of all PROFANE THINGS, and to second the  
*interested*



*interested views* of this or that earthly potentate. Both parties find such passages in the *prophets* or the *psalmist* on *their* own side; and such interpreters of the prophets fail not to find their *admirers*, their *applauders*, and their *followers*.

Such WARLIKE SERMONS have we heard from the mouths of GRAVE DIVINES, and even of BISHOPS. These men are, in fact, WARRIORS; they *help on the cause*. *Decrepit* as they are in person, they *fight from the pulpit* the battles of the prince, who, perhaps, *raised them to their eminence*. *Priests fight*, in fact, when they set others on to fight; even Monks fight, and, in a business *truly diabolical*, dare to use the NAME AND AUTHORITY OF JESUS CHRIST.

Thus two armies shall meet in the field, both *bearing before them the standard* of the CROSS, which *alone* might suggest to their minds, how the followers of CHRIST are to carry on *their* warfare, and to gain *their* victory.

From the HOLY SACRAMENT itself, in which the *perfect* and *unspeakable* UNION OF ALL CHRISTIANS is represented, these very Christians shall march with eager haste to MU-  
TUAL

TUAL SLAUGHTER, and make *Christ himself* both the *spectator* and *instigator* to a wickedness, no less against Nature, than against the spirit of Christianity. For where, indeed, is the KINGDOM of the DEVIL, if not in a STATE OF WAR? Why do we *drag* Christ thither, who might, much more consistently with his *doctrine*, be present in a BROTHEL, than in the FIELD OF BATTLE?

St. Paul expresses his indignation, that there should be even a hostile *controversy* or *dispute* among Christians; he rather disapproves even LITIGATION before a Judge and Jury. What would he have said, if he had seen us waging war all over the world; waging war, on the most *trifling* causes, with more *ferocity* than any of THE HEATHENS, with more cruelty than *any* savages; *led on, exhorted, ASSISTED* by *those* who REPRESENT A PONTIFF professing to be PACIFIC, and to *cement* all *Christendom* under *his influence*; and who *salute* the people committed to their charge with the phrase, "PEACE BE UNTO YOU!"

I am well aware what a clamour those persons will raise against me who reap a *barvest* from PUBLIC CALAMITY. "We engage in  
"war,"

“war,” they always say, “with RELUCTANCE, “*provoked* by the AGGRESSION and the injuries of the enemy. We are only *protecting our own rights*. Whatever evil attends war, let those be responsible for it who furnished the occasion of this war, a war to US JUST AND NECESSARY.”

But if they would hold their vociferous tongues a little while, I would shew, in a proper place, the *futility* of their pretences, and take off the VARNISH with which they endeavour to disguise their mischievous INIQUITY.

As I just now drew the PORTRAIT OF MAN and the PICTURE OF WAR, and compared one with the other, that is, compared an *animal* the *mildest* in his nature, with an *institution* of the most *barbarous* kind; and as I did this that WAR might appear, on the contrast, in its own *black colours*; so now it is my intention to COMPARE WAR WITH PEACE, to compare a state most pregnant with misery, and most wicked in its origin, with a state *profuse of blessings*, and contributing, in the highest degree, to the happiness of human nature; it will *then* appear to be *downright insanity* to go *in search of war* with so much disturb-



disturbance, so much *labour*, so great profusion of blood and treasure, and at SUCH A HAZARD after all, when with little labour, *less* expence, no bloodshed, and no risque, PEACE might be preserved inviolate.

Now amidst all the GOOD this world affords, what is more *delightful* to the heart of man, what more *beneficial* to society, than love and amity? Nothing, surely. Yet what is PEACE, but LOVE AND AMITY SUBSISTING BETWEEN GREAT NUMBERS? And, on the other hand, what is *war*, but *hatred and enmity subsisting between great numbers*? But it is the *nature* of all GOOD, that the more it is extended, the greater the GOOD becomes, the more benign its influence; therefore, if the AMICABLE UNION *of individuals* is so *sweet* and so salutary, how much will the SUM total of happiness be augmented, if KINGDOM with KINGDOM, and NATION with NATION, coalesce in this AMICABLE UNION? On the other hand, it is the nature of all EVIL, that its malignity increases, the more it is extended; and therefore, if it is wretched, if it is wicked for *one* man to meet *another* with a *sword pointed* at his vitals, how  
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much *more* wretched and *more* wicked, that THOUSANDS AND TENS, OF THOUSANDS should meet in the same manner? By *union*, *little* things are augmented to a *respectable* magnitude; by *disunion*, the *greatest* fall to insignificance and dissolution. PEACE is, indeed, at once the MOTHER AND THE NURSE of all that is good for man : WAR, on a sudden, and at one stroke, overwhelms, extinguishes, abolishes, whatever is cheerful, whatever is happy and beautiful, and pours a FOUL TORRENT of disasters on the life of mortals. Peace shines upon human affairs like the vernal sun. The fields are cultivated, the gardens bloom, the cattle are *fed upon a thousand hills*, new buildings arise, ancient edifices are repaired, riches flow, pleasures smile, laws retain their vigour, the discipline of the police prevails, religion glows with ardour, justice bears sway, humanity and charity increase, *arts and manufactures* feel the genial warmth of encouragement, the GAINS OF THE POOR ARE MORE PLENTIFUL, the opulence of the rich displays itself with additional splendour, liberal studies flourish, the young are well educated, the old enjoy their ease, marriages are  
happy,

happy, good men thrive, and the bad are kept under controul. But no sooner does the STORM OF WAR begin to lower, than what a deluge of miseries and misfortunes seizes, inundates, and overwhelms all things within the sphere of its action! The flocks are scattered, the harvest trampled, the husbandman butchered, villas and villages burnt, cities and states, that have been ages rising to their flourishing state, subverted by the fury of *one* tempest, the STORM OF WAR. So much *easier* is the task of DOING HARM than of doing good; of *destroying* than of *building up*! The earnings of honest industry, the wealth of quiet citizens are transferred to the pockets of execrable robbers and murderers. Private houses exhibit the dismal effects of fear, sorrow, and complaint; and all places resound with the voice of lamentation. The *loom* stands still; the trowel, the axe, and the hammer are silent; and the POOR MANUFACTURERS must either starve, or have recourse to wicked practices for daily bread. The rich either deplore the *diminution* and loss of their property, or lie under terrible apprehension for what remains; in *both* circumstances ren-



dered by war incapable of ENJOYING THE COMMON COMFORTS OF LIFE. Marriages are few, or attended with distressful and fatal consequences. Matrons, deserted by their husbands, now forced to the wars, pine at home in childless solitude. The *laws are compelled to silence*, charity is laughed at, justice has no dwelling-place, and religion becomes an object of scorn, till no distinction is left between the sacred and the profane. Youth is corrupted by every species of vice; old men *lament their longevity*; and their grey hairs descend with sorrow to the grave. No honour is paid to learning, sciences, arts; the elegant pursuits of liberal and honourable minds. In a word, more MISERY is felt from WAR than the eloquence of any man, much more than mine, is able to describe: yet it might be *born patiently*, if WAR made us *miserable* only, and did not *corrupt* our morals, and involve us in *guilt*; if peace made us only *happier*, and not *better*: but the man who engages in war by CHOICE, when he could have avoided it; that man, whoever he is, is a WICKED MAN: he sins against Nature,  
against

against God, against man, and is guilty of the most aggravated and complicated IMPIETY.

Too many, alas! are the evils by which miserable mortality is of NECESSITY tormented, worn out, and at last overwhelmed. Two thousand years ago, no fewer than *three hundred names* of DANGEROUS DISEASES, besides their various *species* and *degrees*, were discovered by the physicians: and every day, even now, *new diseases* arise. OLD AGE itself is a DISEASE, an incurable disease. We read of *whole* cities buried in ruins by *earthquakes*, or burnt to ashes by *lightning*, whole countries swallowed up in *chasms* occasioned by *subterraneous convulsions*; not to mention how many men are lost by *casualties*, which, by the *frequency* of their occurrence, cease to *surprise*; how many are *drowned* in seas and rivers; how many destroyed by *poison*, by falling, by other accidents; how many by intemperance in food, in drink, in sleep. The most *trifling thing* can DEPRIVE MAN of *life*. A grape-stone in the throat, a hair, a bone of a fish, has brought many to an untimely grave. *Sudden* JOY has been *fatal*: no wonder that *grief* has been so. Add to all this THE PLAGUE,  
and

and pestilent, contagious fevers of various kinds, which frequently commit their ravages, without mercy or distinction, *throughout a whole CITY or province*. There is no quarter from which DANGER does not hang, as it were, by a hair *over the LIFE OF MAN*. Life itself, even if *no* accident *skorten* it, flies away with the swiftest velocity. SUCH AND SO GREAT are the MISERIES of human life, that HOMER did not hesitate to pronounce MAN, OF ALL CREATURES, to whom the breath of life has been given, THE MOST MISERABLE. But these evils, as they cannot easily be *shunned*, and fall on our heads without any *fault* of our own, make us indeed WRETCHED, but do not render us GUILTY.

Nevertheless, why should those who are *obnoxious* to so many *calamities* go *voluntarily* in quest of an *adscititious evil*, as if the *measure of misery* required to be full to the very brim, and to run over; in quest of an evil, not a COMMON evil, but an evil, of all human evils, the WORST and the foulest; so *destructive* an evil, that ALONE it *exceeds* them ALL in mischief; so abundant in misery, that it *comprehends every kind of wretchedness* within itself; so

*possi-*



*pestilential* in its nature, that it loads men with GUILT in proportion as it GALLS THEM WITH WOE; rendering them at the same time *objects* of the GREATEST PITY, yet *unworthy* of being *pitied* at all; unless, indeed, it be those who, while they feel the misery with the greatest acuteness of suffering, have the *least concern* in causing it, and would have *prevented* it, if they had possessed power corresponding with their innocent inclination?

To these considerations add, that the advantages derived from PEACE *diffuse* themselves far and wide, and reach *great numbers*; while in war, if any thing turns out happily, (though, O my God, what can ever *deserve* the appellation of HAPPY in WAR!) the advantage redounds only to a FEW, and those *unworthy* of reaping it. *One man's safety* is owing to the *destruction* of *another*; one man's *prize* derived from the plunder of another. The cause of REJOICINGS made by one side, is to the other a cause of MOURNING. Whatever is *unfortunate* in war, is *severely* so indeed; and whatever, on the contrary, is called *good fortune*, is a SAVAGE AND A CRUEL GOOD FORTUNE, an ungenerous HAPPINESS deriving its  
*existence*

*existence* from *another's* woe. Indeed, at the *conclusion*, it commonly happens, that BOTH SIDES, the VICTORIOUS and the VANQUISHED, have cause to *deplore* \*. I know not whether any war ever succeeded *so* fortunately in ALL its events, but that the CONQUEROR, if he had a heart to *feel*, or an understanding to JUDGE, as he ought to do, REPENTED that he ever engaged in it at all.

THEREFORE, since peace is confessedly of all things the best and the happiest, and *war*, on the contrary, appears to be attended with the GREATEST POSSIBLE DISTRESS OF EVERY KIND, and the *blackest villany* of which human nature is capable, can we think those men of *sound mind* or honest hearts, who, when they might enjoy the  *blessings of peace* with little trouble, merely by NEGOCIATION, go out of *their way*, *rush headlong* into every difficulty and danger, to involve a whole people in the horrors of war?

How unpleasant, in the first place, to the *unoffending* PEOPLE, is the first *rumour* of war? and in the next, how *unpopular* does it render the PRINCE, when he is compelled to *rob his own subjects by taxes upon taxes*, and

\* A *Cadmean* victory in the original. See Appendix.

tribute upon tribute ! How much trouble and anxiety in forming and preserving *alliances* ! How much in engaging *foreign* troops, who are *let out* by their *owners* to *fight* for HIRE ! How much EXPENCE, and at the same time SOLICITUDE, in fitting out FLEETS, in building or repairing FORTS, in manufacturing all kinds of CAMP EQUIPAGE, in *fabri- cating* and *transporting* MACHINES, armour, weapons, baggage, carriages, provisions ! What infinite fatigue in fortifying towns, digging trenches, excavating *mines*, in keeping watch and ward, in exercising, reviewing, man- œuvring, marching and countermarching ! I say nothing of the *constant state* of FEAR and ALARM, in which the PEOPLE live : I say nothing of the *real* danger to which they are perpetually exposed. Such is the UNCER- TAINTY OF WAR, that what is there not to be *feared* in it ? Who can enumerate the incon- veniencies and hardships which they who foolishly go to war, (*Stultissimi milites*, says Erasmus,) endure in a CAMP ! deserving greater, because they VOLUNTARILY undergo all that they suffer ! Food such as a hog would loath ; beds which even a bug would disdain ; little  
sleep,



sleep, and that little at the will of another ; a tent exposed to every bitter blast that blows, and often not even a tent to shelter their cold limbs from the wind and the weather ! They must continue all night, as well as day, in the open air ; they must lie on the *ground* ; they must stand in their arms ; they must bear hunger, cold, heat, dust, rain ; they must be in a state of abject slavery to their leaders ; even BEATEN with CANES ! There is, indeed, no kind of slavery on earth more unworthy MAN than the slavery of these poor wretches in unnecessary wars ! After ALL these hardships, comes the DREADFUL *signal for engagement* ! To *death* they must go ! They must either slay without mercy, or fall without pity !

Such and so great are the evils which are submitted to, in order to *accomplish* an END, itself a *greater* evil than all that have preceded in *preparation* for it. We thus *afflict ourselves* for the noble END of enabling ourselves to AFFLICT OTHERS. If we were to *calculate* the matter fairly, and form a just computation of the COST attending war, and that of PROCURING PEACE, we should find that peace might be *purchased* at a TENTH PART

of the cares, labours, troubles, dangers, expences, and BLOOD, which it costs to CARRY ON A WAR. You lead a *vast multitude of men* into danger of losing their lives, in order to *demolish* some GREAT CITY; while the *same labour and fatigue* of these *very men* would BUILD, without *any danger*, a *more magnificent city* than the city DOOMED TO DEMOLITION. But the object is to do all POSSIBLE INJURY TO AN ENEMY. A *most inhuman* object, let me tell you! And consider, whether you can *hurt* HIM essentially, without *hurting*, at the *same time*, and by the *same means*, your OWN PEOPLE. It surely is to act like a MADMAN to take to yourself so large a portion of CERTAIN EVIL, when it must ever be *uncertain* how the DIE OF WAR may FALL in the ULTIMATE ISSUE.

But grant that the HEATHENS might be HURRIED into all this madness and folly by anger, by ambition, by avarice, by cruelty, or, which I am rather inclined to believe, by the *furies sent from Hell for that very purpose*; yet how could it ever enter into *our hearts*, that a CHRISTIAN should embrue his hands in the blood of a CHRISTIAN! If a *brother*

murder his *brother*, the crime is called FRATRICIDE: but a CHRISTIAN is *more* CLOSELY ALLIED to a CHRISTIAN as *such*, than a brother by the ties of consanguinity; unless the *bonds of nature* are stronger than the *bonds of Christ*, which *Christians*, consistently with their faith, cannot allow. How absurd then is it, that *they* should be constantly at war with each other; who form but *one family*, the CHURCH OF CHRIST; who are *members* of the SAME BODY; who boast of the SAME HEAD, even JESUS CHRIST; who have *one Father* in Heaven, common to them all; who GROW IN GRACE by the *same* SPIRIT; who are initiated in the *same* mysteries, REDEEMED BY THE SAME BLOOD, REGENERATED at the SAME FONT, nourished by the same HOLY SACRAMENT, militate under the *same great* CAPTAIN OF SALVATION, EAT OF THE SAME BREAD, partake of the *same cup*, have one *common enemy*, THE DEVIL, and are all called to the same eternal INHERITANCE?

Where are there so many and so sacred obligations to *perfect concord* as in the Christian religion? Where so numerous exhortations to peace?



peace? ONE LAW Jesus Christ claimed as his *own peculiar law*, and it was the LAW OF LOVE, OR CHARITY. What practice among mankind violates this law so grossly as war? Christ salutes his votaries with the happy omen of peace. To his disciples he gives *nothing* but peace; he leaves them no other LEGACY but peace. In his holy prayers, the subject of his devout entreaty was principally, that, as he was one with the Father, so his *disciples*, that is to say, ALL CHRISTIANS, might be ONE with him. THIS union is something more than PEACE, more than friendship, more than concord, it is an intimate COMMUNION WITH THE DIVINE NATURE.

SOLOMON was a type of Christ. But the word SOLOMON in Hebrew signifies the PACIFIC. Solomon, on this account, because he was *pacific*, was chosen to build the TEMPLE. David, though endeared by *some* virtues, was *rejected* as a builder of the Temple, because he had STAINED his hands in BLOOD, because he was a sanguinary prince, because, in a word, he was a WARRIOR. He was *rejected* for this, though the wars he carried on were against the WICKED, and at the command

mand of God; and though HE, who afterwards abrogated, in great measure, the LAWS OF MOSES, had not yet taught mankind that they ought to LOVE THEIR ENEMIES.

At the nativity of JESUS CHRIST, the Angels sung not the *glories of war*, nor a SONG OF TRIUMPH, but a HYMN OF PEACE. "Glory to God in the highest; on earth, "peace; good-will towards men." The mystic poet and prophet foretold before his birth,

"FACTUS EST IN PACE LOCUS EJUS."

*Psalms lxxvi. 2.*

"IN THE CITY OF PEACE (SALEM) he "made his dwelling-place; there brake he "the arrows of the bow, the shield, the "sword, and the battle-axe."

"He shall refrain the *spirit* of PRINCES; "he is *terrible* to the KINGS of the earth."

Examine every part of his *doctrine*, you will find nothing that does not breathe peace, speak the language of love, and favour of charity; and as he knew that *peace* could not be preserved, unless those objects, for which the world *contends* with the sword's point, were considered

considered as vile and *contemptible*, he ordered us to learn of HIM to be MEEK AND LOWLY. He pronounced those HAPPY who held RICHES, and the daughters of riches, POMP and PRIDE, in no esteem; for these he calls *the poor in spirit*, and these HE has BLESSED. He pronounced those happy, who despised the pleasures of the world; for he says, *blessed are the MOURNERS*; even they who patiently suffered themselves to be extruded from their possessions, knowing that our place of residence on earth is a PLACE OF EXILE, and that our TRUE COUNTRY and our best riches are in Heaven. He pronounced those happy who, while *deserving well* of all, should be *evil-spoken* of, and persecuted with *ill-usage*. HE PROHIBITED RESISTANCE OF EVIL. In short, as the whole of his doctrine recommended forbearance and love, so his LIFE taught nothing but mildness, gentleness, and kind affection. SUCH WAS HIS REIGN; thus did HE wage war, thus he conquered, and thus he triumphed.

Nor do the *Apostles* inculcate any other doctrine; they who had imbibed the purest spirit



spirit of Christ, and were filled with sacred draughts from the fountain head before it was *polluted*. What do all the epistles of St. Paul resound with, but peace, but *long-suffering*, but charity? What does St. John speak of and repeat continually, but Christian LOVE? What else St. Peter? What else all writers in the world who are truly Christian?

Whence then the tumults of WAR among the CHILDREN OF PEACE? Is it a MERE FABLE, when Christ calls himself the VINE, and his disciples the BRANCHES? Who can conceive a branch *divided against* a branch of THE SAME TREE? Or is it an unmeaning assertion, which St. Paul has repeatedly made, that the Church is *one body*, united in its *many members*, and adhering to one head, JESUS CHRIST? Who ever beheld the EYE contending with the HAND, or the belly fighting against the foot?

In the whole *universe*, consisting of parts so discordant, there still continues a GENERAL HARMONY. In the ANIMAL body there is peace among all the members; and with whatever excellence one member is endowed,  
it

it confines not the benefit to itself, but communicates it to all. If any evil happen to one member, the whole body affords it assistance. Can then the mere *animal connexion* of nature in a *material* body, formed soon to perish, effect more in preserving harmony, than the UNION OF THE SPIRIT in a *mystical* and *immortal* body? Is it without meaning that we PRAY, according to the *command* of Christ, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN? In the kingdom of Heaven there is perfect CONCORD. But Christ intended that his church should be nothing less than a *celestial community*, a HEAVEN upon earth; men who belong to it living, as much as possible, according to the *model* of the heavenly kingdom, hastening thither, and feeling and acknowledging their whole dependance upon it for present and future felicity.

Come then, and let us *picture in imagination* some STRANGER, either from those *nations in the Moon* which EMPEDOCLES inhabits, or those worlds which DEMOCRITUS fabricated; let us suppose him *just arrived* at THIS WORLD OF OURS, and desirous of *knowing what is going on here*: and when he has

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been

been informed of the *various living creatures* upon its surface, let him be told that there is ONE ANIMAL, *wonderfully composed* of TWO DISTINCT PARTS; of a *body* which he possesses in common with the *brutes*; of a MIND which bears a semblance of the DIVINE MIND, and is the IMAGE OF THE CREATOR; that he is so noble in his nature, that though here in a state of EXILE, yet has he DOMINION over all other animals; that feeling his *celestial origin*, he is always *aspiring at Heaven* and *immortality*; that he is so dear to the ETERNAL DEITY, that, since he was unable, either by the powers of nature, or the deductions of philosophy, to *reach* the excellence at which he aspired, the ETERNAL DEITY *delegated* his OWN SON to bring to him from Heaven a NEW DOCTRINE. Then, after the STRANGER should have heard the whole *life of Christ*, and become perfectly acquainted with his laws and precepts, let us suppose him to ascend some lofty *pinnacle*, whence he might see with his own eyes the things which he had heard by report concerning this *noble animal*, RATIONAL, CHRISTIAN, IMMORTAL MAN.

When



When he should have seen *all other animals* living at peace with their OWN KIND, guided by the laws of nature, and desiring nothing but what nature taught them to desire : but at the same time observed, that there was ONE ANIMAL, and one alone, trafficking dishonestly, intriguing treacherously, *quarrelling* and WAGING WAR WITH ITS OWN KIND ; would he not be apt to *suspect* any of the *other animals* to be MAN, of whom he had heard so much, rather than *that two-legged creature* which is *really* MAN, thus perverted, as he would appear, from the state in which God made, and to which Christ came to *restore* him ? But suppose the STRANGER informed by some guide, that this animal is really MAN, he would next look about to find in what place these CHRISTIAN animals have fixed their abode, and where, following their divine Teacher, they are now exhibiting the model of an ANGELIC COMMUNITY. Would he not imagine that CHRISTIANS must chuse their residence any where, rather than in countries, where he sees so much *superfluous opulence, luxury, lust, pride, indolence, tyranny, ambition, fraud, envy, anger, discord, quarrels,*

*fightings, battles, wars, tumults*, in a word, a more abominable SINK of all that Christ condemns, than is to be found among the TURKS and the SARACENS?

The question then naturally arises, how this pestilence of WAR first INSINUATED itself among a Christian people? This evil, like most *other* evils, made its way by little and little among those who were off their guard. All evil, indeed, either gradually and invisibly creeps into the life of man, or forces its way under the disguise of SEEMING GOOD.

In the church militant, LEARNING was the first AUXILIARY engaged to fight for religion. It was a desirable ALLY, in a contest with HERETICS, who came to the combat armed with the literature of philosophers, poets, and orators. Indeed, in the earliest ages of Christianity, the professors of it did not arm themselves for defence even with LEARNING, but relied on those CONVERTS, who brought the profane KNOWLEDGE which they had acquired before they had gained a knowledge of Christ, to the aid of piety and the Christian cause. Next ELOQUENCE, which had rather been concealed at first than despised, came

openly forward, and was approved as an AUXILIARY. In process of time, under the pretence of *defeating* HERETICS, the vain ambition of *ostentatious* DISPUTATION crept into the church, and became its bane. The matter proceeded so far, that ARISTOTLE was admitted into the midst of the Christian SANCTUARY; and admitted so implicitly, that his authority carried with it a *sanction* paramount to the authority of Christ: for if Christ had said any thing that did not perfectly square with the received modes of conducting life, it was lawful to turn it a *little aside* by an *ingenious comment*: but the man did not dare to shew his head, who had presumed to *oppose*, in the slightest manner, the oracular edicts of the STAGIRITE. From HIM we learned, that the *happiness* of man could not be *complete* without the *goods of the BODY* and of FORTUNE. From HIM we learned, that a state could not flourish in which was a *Christian equality*. Every one of *his* dogmas we endeavoured to *incorporate* with the doctrine of Christ, which is much the same as to attempt the commixture of water and fire. We admitted something also from the  
 ROMAN



ROMAN LAWS, on account of the apparent equity which they displayed; and that they might *agree the better*, we *forced by violence*, as far as we could, the doctrine of the Gospel into a conformity with these laws. But these laws *permit* us to *repel force by force*; they allow every one to *litigate*; they approve of all traffic; they admit of usury, provided it is moderate; they *extol* WAR as GLORIOUS, provided it is JUST; and they define that war to be a JUST war which is declared so by any PRINCE, though the PRINCE be either a child or a FOOL. Lastly; the *whole* doctrine of Christ was by this time so *adulterated* by the learning of *beathen* logicians, *sophists*, *mathematicians*, *orators*, *poets*, *philosophers*, and *lawyers*, that the *greatest* portion of life was necessarily *consumed* before time could be found to examine the MYSTERIOUS LEARNING of the Gospel; to which, though men came at last, they could not but come TINGED or prejudiced with so many WORLDLY OPINIONS, that the laws and precepts of Christ either gave OFFENCE, or were made to *bend* to the dogmas preconceived in the *schools of beathenism*: and this was so far from being *disap-*  
*proved,*

*proved*, that it was a crime for a man to speak of EVANGELICAL KNOWLEDGE, who had not plunged, as the phrase is, over head and ears in the nugatory and sophistical nonsense of Aristotle ; as if the doctrine of Christ were of that kind which could not be adapted to the lowest degrees of intellect or attainments, or could by any means coalesce with the *vain wisdom* of mere HUMAN PHILOSOPHY.

After this, CHRISTIANS admitted among them something of HONOURABLE DISTINCTIONS, offered, indeed, at first as a *voluntary tribute*, but soon *demanded* as a *debt* to merit. So far there appeared nothing unreasonable. The next step was to admit RICHES ; first to be distributed for the *relief of the poor*, and then for their own *private* use ; and why not ? since that *methodical arrangement* of duties was soon learnt, which suggested that *charity begins at home*, and that every man is to *himself* the nearest and dearest neighbour. Nor was a *pretext* wanting for this deviation from Christian disinterestedness. It was but natural to *provide for children*, and no more than right to *look forward* to approaching old age. Why, indeed,

indeed, should *any man*, said they, REFUSE riches if they fall to him honestly? By these gradations, things came to such a pass, that he at last was thought the BEST man who was the RICHEST man; nor at any period was *greater respect* paid to riches among the HEATHENS than at *this day* among CHRISTIANS. For what is there, either sacred or profane, which is not governed among *them* by the DESPOTISM of MONEY?

To all these extraneous embellishments or fancied improvements of *original* Christianity, it was now conceived, that it might not be amiss to add a *little* POWER. This also was *admitted*, but with an apparent moderation. In short, it was *admitted* upon these *terms*, that *Christians*, satisfied with the TITLE and CLAIM to power, should leave the thing itself to others administration. At length, and by insensible degrees, the matter proceeded so far, that a BISHOP could not believe himself a BISHOP in earnest, unless he possessed a *little particle* of worldly POWER. And the inferior clergy, if *beneficed*, thought themselves dishonoured, if, with all their *holiness*, they could  
not



not possess at least as much weight and influence as the profane grandees who lorded it over the earth with UNGODLY rule.

In the ultimate stage of the progress, Christians put a *bold face* upon the matter, banished every childish blush, and broke down every bar of modesty and moderation. Whatever at any time there has been of AVARICE, whatever of *ambition*, whatever of LUXURY, whatever of POMP AND PRIDE, whatever of DESPOTISM among the poor HEATHENS; the whole of it, however *enormous*, the CHRISTIANS NOW IMITATED, EQUALLED, and SURPASSED.

But to wave more trifling articles, did the *Heathens*, at any period of their history, carry on WAR either so CONTINUALLY, or *more cruelly*, than it has been carried on, in all ages, among Christians? How many *pitiless* storms of war, how many *treaties broken*, how much SLAUGHTER AND DEVASTATION have we seen only within the few years just elapsed? What nation in all CHRISTENDOM which has not drawn the sword on its neighbour? Christians, after all, *revile* UNBELIEVERS; as if there could be a more pleasing and diverting spectacle to *unbelievers*, than that

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which

which we *Christians* every day exhibit to them by our *mutual slaughter*. XERXES was stark *mad* when he led on that immense multitude to invade Greece. Could he be otherwise than *mad*, who sent letters menacing MOUNT ATHOS with *vengeance*, if it should not *give way and yield* him a passage; who ordered the HELLESPONT to be *whipped* with *scourges*, because it did not smooth its waters to facilitate the transportation of his vessels? ALEXANDER the *Great* was stark mad: no man ever denied it: he thought himself a *demigod*, and wished for *more worlds* to conquer; so ardently did he burn with a feverish thirst for glory. And yet these TWO PERSONS, whom SENECA does not hesitate to call ROBBERS as well as MADMEN, conducted WAR with more HUMANITY than WE; conducted war with more GOOD FAITH; they fought not with WEAPONS, so UNNATURALLY, so *ingeniously cruel*, nor with similar contrivances for mischief, nor on so *frivolous pretences*, as we, the FOLLOWERS OF JESUS CHRIST. If you review the history of the Heathen nations, how many chieftains will you find, who DECLINED engaging in war, by every  
studied

studied means of RECONCILIATION; who chose rather to WIN OVER an enemy by KINDNESS, than to subdue him by ARMS? Some even preferred the *cession of a principality* to running the *hazard* of WAR. We, PSEUDO-CHRISTIANS, or *Christians only in name*, eagerly seize every trifle that can possibly serve as an OCCASION OF WAR. The Heathen warriors, before they came to blows, had recourse to CONFERENCE. Among the ROMANS, after every expedient *had been tried* in vain to preserve *peace*, a HERALD was dispatched with many *formalities*; certain *preliminary ceremonies* were gone through; and DELAYS thus *industriously* contrived, to temper the fury of the first onset. And even after this *prelude* was finished, no soldier durst begin the battle till the *signal was given*; and the *signal* was contrived to be given in such a manner, that no one could know the exact time of it, but all waited for it patiently; nor, *after* the signal was once heard, was it *lawful* for any man to *attack* or strike the enemy, who had not taken the MILITARY OATH. The elder CATO



actually sent orders to his own SON; who was loitering in the *camp*, but had not taken the OATH, to RETURN TO ROME; or, if he chose rather to remain with the army, to ask *permission* of the GENERAL to ENGAGE THE ENEMY. As the signal for engagement did not give liberty to fight to ANY but those who had taken the OATH; so, the signal *once* sounded for RETREAT immediately deprived every soldier of the LIBERTY TO KILL A SINGLE INDIVIDUAL IN THE ENEMY'S ARMY. The great CYRUS publicly honoured with his praise, a PRIVATE SOLDIER, who, though he had lifted up his sword to cut down one of the enemy, INSTANTLY withdrew it, and spared the foe, on hearing the signal for cessation of battle. This was so ordered by the *Heathens*, in *their* wars, that no man might imagine himself at LIBERTY to SLAY A FELLOW-CREATURE, *unless* COMPELLED BY UN-AVOIDABLE NECESSITY.

Now, among CHRISTIANS, the man is esteemed a BRAVE FELLOW, who, meeting one of the nation with whom he is at *war* in a WOOD, *unarmed*, but *laden with money*; not intending to *fight*, but endeavouring to make

his *escape*, lest he should be *forced* to fight; SLAYS him, *robs him* when slain, and *buries* him when *robbed*. Those also are called SOLDIERS who, incited with the hope of a little PALTRY GAIN, eagerly hasten as volunteers to the battle, ready to bear arms on *either side*, even *against their own kindred* and their *own prince*. Wretches like these, when they return home from such engagements, presume to relate their *exploits* as SOLDIERS; nor are punished, as they ought to be, like ROBBERS, TRAITORS, and DESERTERS. Every one holds the common HANGMAN in *abhorrence*, though HIRED to do *his work*, though he only puts to *death* those who are found *guilty*, and *condemned* by the LAWS OF HIS COUNTRY; while, at the same time, men who, *forfaking* their parents, their wives, and their children, RUSH as volunteers or PRIVATEERS *into the war*, not HIRED, but *ambitious to be hired*, for the UNNATURAL WORK OF HUMAN BUTCHERY, shall be received, when they return home, with a *heartier welcome* than if they had never gone to *rob and murder*. By *such exploits* they imagine that they acquire something of NOBILITY. A man is counted *infamous* who steals  
a coat;

a coat ; but if the *same* man goes to the wars, and, after shedding blood, returns from the battle, *laden with* the PROPERTY of a GREAT NUMBER of *innocent* men, he is ranked among HONEST and *reputable* members of society : and any one among the common soldiers, who has behaved himself with remarkable FEROCITY, is judged worthy of being made a petty officer in the NEXT war. If therefore we duly consider the *humane discipline* of the ANCIENT WARRIORS in *Heathen* nations, the *wars of Christians* will appear, on comparison, to be merely SYSTEMS OF PLUNDER.

And if you contrast CHRISTIAN MONARCHS with *Heathen Monarchs* in their conduct of war, in how much worse a light will the Christians appear ? The *Kings of the Heathens* sought not gain, but GLORY ; they took delight in promoting the *prosperity* of the provinces which they *subdued* in war ; *barbarous nations*, who lived like the *brutes*, without letters and without laws, they *polished* and *refined* by the *arts of civilization* ; they adorned uncultivated regions by building cities and towns in them ; whatever they found unprotected, they fortified ; they built bridges, they embanked



embanked rivers, they drained swamps, they improved human life, they facilitated and sweetened human intercourse, by a thousand similar accommodations; so that it became in those days of generous heroism, an advantage to have been conquered. How many things are handed down to us by tradition, which they said *wisely*, or acted *humanely* and *temperately*, even in the midst of war. But the *military transactions* of Christians are too offensive and atrocious to bear particular enumeration. Upon the whole, whatever was the worst part of the conduct of Heathens in war, *that alone* we closely imitate, in *that alone* we exceed them.

It may now be worth while to observe in what manner Christians *defend* the MADNESS OF WAR.

If, say they, WAR had been *absolutely* unlawful, GOD would not have excited the JEWS to wage war against their enemies. I hear the argument, and observe upon it, that the objector should in justice add, that the JEWS scarcely ever waged war, as the Christians do, AGAINST EACH OTHER, but against ALIENS and INFIDELS. We CHRISTIANS draw the sword against CHRISTIANS. To  
*them,*

them, a *difference* in religion, and the worship of *strange gods*, was the source of contest. We are urged to war either by *childish anger*, or a *hunger* and *thirst* for riches and glory, and oftentimes MERELY FOR BASE AND FILTHY LUCRE. They fought at the *express* command of GOD; we at the command of our OWN PASSIONS. But if we are so fond of the JEWISH model as to make their going to war a *precedent* for us, why do we not, at the same time, adopt their practice of *circumcision*? why not sacrifice *cattle*? why not abstain from *swine's flesh*? why not admit *polygamy*? Since we execrate these *practices*, why do we pitch upon their *warlike actions* as the *only* model for our imitation? Why, lastly, do we follow the LETTER WHICH KILLETH, and neglect the *spirit* of their institutions? To the JEWS WAR was *permitted*, for the same reason as DIVORCE, BECAUSE OF THE HARDNESS OF THEIR HEARTS.

But since the time that JESUS CHRIST said, *put up thy sword into its scabbard*, Christians ought not to go to war; unless it be in that most honourable warfare, with the *vilest enemies of the Church*, the *inordinate love of money*,

*money, anger, ambition*, and the fear of death. These are our PHILISTINES, these our NABUCHODONOSORS, these our MOABITES and AMMONITES, with whom we ought never to make a truce: with *these* we must engage without intermission, till the enemy being utterly extirpated, *peace* may be firmly established. Unless we subdue such enemies as these, we can neither have *peace* with ourselves, nor peace with any one else. This is the only war which tends to produce a REAL and a LASTING peace. He who shall have once conquered foes like these, will never *wish* to wage war with any *mortal* man upon the face of that earth, on which God placed all men to LIVE, to LET LIVE, and to enjoy the life he gave.

I lay no *stress* on the opinion of those who interpret the TWO SWORDS given to Peter to mean TWO POWERS, the *civil* and *ecclesiastical*, claimed by the *successors* of PETER, since CHRIST suffered *Peter* himself to fall into an error in this matter, *on purpose* that, when he was *ordered* to PUT UP HIS SWORD, it might remain no longer a DOUBT, that WAR WAS PROHIBITED; which, before that ORDER, had been considered as *allowable*. But PETER,

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they allege, did actually *use* his SWORD. It is true he did ; but while he was *still* a JEW, and had not yet received *the genuine SPIRIT of Christianity*. He used his sword, not in support of any *disputable claim* to PROPERTY ; not to defend *goods, chattels, lands, and estates*, as *we* do ; nor yet for his *own life*, but for the life of his LORD AND MASTER. Let it also be remembered, that he who *used* THE SWORD in *defence* of his Master, very soon after DENIED and RENOUNCED that Master. If Peter is to be our model, and if we are so much pleased with the *example* of Peter FIGHTING for Christ, we may *probably* approve also the *example* of Peter DENYING CHRIST.

PETER, in using his SWORD, only made a SLIP in consequence of the impulse of a SUD-DEN PASSION, yet he was REPRIMANDED. But if CHRIST approved *this mode* of defence, as some most absurdly *infer* from this transaction, how happens it that the *uniform tenor* of his *whole* life and doctrine teaches nothing else but FORBEARANCE ? Why, when he *commissioned* his disciples, did he expose them to the DESPOTS OF THE WORLD, armed only with a *walking-stick and a wallet*—A STAFF  
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AND A SCIP? If by that *sword*, which Christ ordered them, after selling every thing else, to buy, is meant a *moderate defence* against *persecution*, as some men not only *ignorantly* but *wickedly* interpret it, how came it to pass that the MARTYRS never used it?

Here it is usual to bring forward the *Rabbinical* LIMITATIONS, and to say, that it is *lawful* for a HIRED SOLDIER to *fight*, just as it is for a BUTCHER to practise his *trade* for a *livelihood*: since the one has served an *apprenticeship* to the art of killing *sheep and oxen*, and the other to the art of KILLING MEN, both may equally follow their *trade* in perfect consistence with the character of *good and worthy* members of society, provided always that the WAR be JUST AND NECESSARY. And *their definition* of a JUST AND NECESSARY WAR is as follows:—That is a JUST AND NECESSARY WAR which, WHATSOEVER it be, HOWSOEVER it originates, on WHOMSOEVER it is waged, ANY PRINCE *whatever* may have thought proper to DECLARE. PRIESTS may not indeed actually brandish the *sword* of war, but they may be present at, preside over, and superintend by

their *counsels*, ALL ITS OPERATIONS. They would not, indeed, for the world go to war from motives of REVENGE, but solely from a LOVE OF JUSTICE, and a desire to promote a RIGHTEOUS CAUSE: but what man alive is there who does not *think*, or at least *maintain*, that his OWN CAUSE is a RIGHTEOUS CAUSE?

CHRIST, indeed, sent forth his MESSENGERS without *weapons*; but while he was with them, they did not want weapons. When the time of his *departure* was at hand, he ADVISED them to take a *scrip* and a *sword*; a *scrip* to provide against *hunger*, and a *sword* to guard against *enemies*. These PRECEPTS nevertheless, such as, *Take no thought for the morrow*, *Do good to them that hate you*, and the like, remained in *full force*. If St. Paul and St. Peter give *similar* ADMONITIONS about *defence* and *provision*, it must be remembered that they are of the nature of *temporary* ADVICE only, not of PRECEPTS or fixed RULES of *perpetual* and *universal obligation*. But it is with these OCCASIONAL ADMONITIONS OR ADVICE, *sophistically represented* as EVERLASTING RULES, that we feed the *ambition*



*bition of princes*, and hold out something with which they *flatter* themselves that their conduct is *justifiable*, and reconcilable to the PRINCIPLES OF THE GOSPEL: and, as if there were *danger* lest the world should enjoy a REPOSE from the horrors of war, we assert the PROPRIETY OR EXPEDIENCY of WAR from the SWORD, *one part* only of these words of Christ; and, as if we were afraid the AVARICE of *mortals* should *relax* a little of its *labours* in HEAPING UP RICHES, we make CHRIST the *adviser* and abettor of COVETOUSNESS, misinterpreting the OTHER part of his words, the SCRIP, as if he *perpetually* prescribed, and did not *only* and *merely* PERMIT for a particular occasion, what he had before most peremptorily INTERDICTED—when he said, DO GOOD TO THEM THAT HATE YOU, and TAKE NO THOUGHT FOR THE MORROW.

The WORLD had its *own* LAWS and its *own* established PRACTICES *before* the Gospel appeared; it punished with death, it *waged* war, it *heaped up* pelf, both into the public treasury and into the private coffer; IT WANTED *not to be* TAUGHT *what it already*

KNEW

KNEW AND PRACTISED. OUR LORD did not come to TELL the world what *enormity* was PERMITTED, *how far* we might DEVIATE from the *laws of rectitude*, but to shew us the POINT of PERFECTION at which we were to *aim* with the utmost of our ability.

They, however, who warmly *dissuade* mankind from *war*, are suspected of HERESY; while they who by artful SALVOES and QUIBBLES contrive to DILUTE the *strength* of the Gospel, and who find out *plausible* pretexts by which PRINCES may gratify their *lust* for *war and plunder*, without appearing to *act* too openly against *Gospel principles*, are deemed ORTHODOX DIVINES, and *teachers of true* EVANGELICAL RELIGION; whereas a TRUE CHRISTIAN TEACHER OR PREACHER never can give his approbation to war; he may, perhaps, on some occasions, *connive* at it, but not without grief and reluctance.

But they urge, that the *laws of nature*, the *laws of society*, and the *laws of custom and usage*, conspire in dictating the propriety of repelling *force by force*, and defending LIFE—and MONEY too, which, as Hesiod says, is to some persons *as dear as LIFE*. So much I

allow.

allow. But GOSPEL GRACE, of more FORCE than all *these laws*, declares, in *decisive* words, that *those who revile us, we must not revile again*; that *we must do good to them who use us ill*; that *to those who take a part of our possessions, we should give up the whole*; and that *we should also pray for them who design to take away our lives*. All this, they tell us, had a PARTICULAR REFERENCE to the APOSTLES; but I contend that it also refers to ALL *Christian people*, to the *whole body*, which should be *entire and perfect*, though *one* member may have been formerly distinguished by some particular pre-eminence. The *doctrine* of Christ can, indeed, have no reference to *them*, who do not expect their *reward* WITH CHRIST. Let those *draw swords* for money, for land, and for power, who LAUGH at Christ's saying, *that the poor in spirit* were the HAPPY men; that is, that those were the TRULY RICH, who *desired none of this* WORLD'S RICHES OR HONOURS. They who place the CHIEF GOOD in things like these, fight for their lives; but then they are of that description of persons, who are not *sensible* that this *life is a kind of death*, and that to the godly  
there



there is provided a *treasure in Heaven*, a HAPPY IMMORTALITY.

They *object* to us, that there have been ROMAN PONTIFFS who *authorized* war, and took an *active part* in it. They *farther object* those opinions or decrees of the FATHERS, in which *war* seems to be *approved*. Of this sort there are some; but they are only among the *later writers*, who appeared when the TRUE SPIRIT OF CHRISTIANITY began to *languish*; and they are very FEW; while, on the other hand, there are *innumerable* ones among *writers* of acknowledged SANCTITY, which ABSOLUTELY FORBID WAR. Why do the FEW rather than the MANY *obtrude* themselves into our minds? Why do we turn our eyes from CHRIST to MEN, and chuse rather to follow EXAMPLES of *doubtful authority*, than an INFALLIBLE guide, the AUTHOR AND FINISHER OF OUR FAITH? The ROMAN PONTIFFS were but MEN; and it may have happened, that they were ILL-ADVISED, that they were inattentive, and lastly, that they were not OVERLADEN either with WISDOM or PIETY: though, indeed, you will not find, even among such as these, that those *kinds of*  
war

war in which we are continually engaged were COUNTENANCED; a point which I could evince by the clearest arguments, if I did not wish to dwell no longer on this part of the debate.

BERNARD, indeed, has praised WARRIORS; but praised them in such a manner as to condemn, at the same time, the whole of our war system. But why should I care about the writings of BERNARD, or the disputations of THOMAS, when I have before my eyes the ABSOLUTE PROHIBITION of CHRIST, who, in plain terms, has told us, WE MUST NOT RESIST EVIL; that is to say, not in the manner in which the generality of mankind do resist it, by VIOLENCE AND MURDER.

But they proceed to argue, that, as it is lawful to inflict punishment on an individual delinquent, it must also be lawful to take vengeance on an OFFENDING STATE. The full answer to be given to this argument would involve me in greater prolixity than is now requisite. I will only say, that the two cases differ widely in this respect: He who is convicted JUDICIALLY suffers the punishment which the LAWS impose; but in WAR, each

L

side

side treats the other side as GUILTY, and proceeds to *inflict punishment*, regardless of law, judge, or jury. In the *former* case, the *evil* only falls on him who *committed the wrong*; the *benefit* of the *example* redounds to *all*: in the *latter* case, the *greatest part* of the very numerous *evils* falls on those *who deserve no evil at all*; on husbandmen, on old people, on mothers of families, on orphans, and on defenceless young females. But if any *good* at all can be gathered from a thing, (which is itself the *worst* of all things,) the whole of that GOOD devolves to the share of a FEW most *profligate* ROBBERS, to the mercenary pillager, to the PIRATICAL privateer, perhaps to a *very few* generals or statesmen, by whose intrigues the war was excited for *this very* purpose, and who NEVER THRIVE SO WELL AS IN THE WRECK OF THE REPUBLIC. In the *former* case, *one* man suffers for the sake of ALL; in the *latter* case, in order to *revenge* or *serve* the cause of a *few*, and, perhaps, of ONE MAN only, we *cruelly afflict many thousand persons* who GAVE NO OFFENCE, and DID NO INJURY. It would be *better* to let the crime of a FEW go *unpunished*, than, while we  
endea-



endeavour to chastise *one or two* by war, in which, perhaps, WE MAY NOT SUCCEED, to involve our *own* people, the neighbouring people, and the INNOCENT part of the enemies, for so I may call the MULTITUDE, in *certain* calamity. It is better to let a WOUND alone, which cannot be *healed* without injury to the WHOLE BODY. But if any one should exclaim, "that it would be unjust that he who "has offended should not suffer *condign punishment*;" I answer, that it is much more unjust, that so many thousand INNOCENT PERSONS should be called to share the *utmost extremity of misfortune* which they could not possibly have DESERVED.

In these times, indeed, we see almost EVERY WAR which breaks out, deriving its origin from some *nugatory* and obsolete pretence, or from the *ambitious confederacies* of PRINCES, who, in order to bring some *contested petty* town under their jurisdiction, lead the *whole empire* into extreme jeopardy. After all, this PETTY TOWN, or inconsiderable object, whatever it may be, CLAIMED at the expence of much *blood and treasure*, is SOLD or CEDED at the return of peace. Some one will say,

would you not have PRINCES prosecute their just RIGHTS? I am sensible that it is not the business of persons like me to dispute too freely upon the RIGHTS of *princes*, which, were it SAFE, would involve me in a longer discourse than would suit the present occasion. I will only say, that if *every claim* or disputable title be a *sufficient cause* for undertaking a war, that it is likely, in the multitudinous *changes and chances* of human affairs, a claim or disputable title will *never be wanting* for the purpose. What nation is there that has not been driven from some part of its territories, and which has not in its turn driven others? How often have men *emigrated* from *one quarter to another*? How often has the *seat of empire* been *transferred* hither and thither, either by chance, or by general consent? Now let the people of modern PADUA, for instance, go and claim the *territory of Troy*, because ANTENOR, their founder, was a TROJAN. Let the *modern Romans* put in their claim to *Africa and Spain*, because some of their provinces formerly belonged to the Romans of antiquity, their forefathers.

Add

Add to this, that we are apt to call that DOMINION, or *absolute property*, which is only ADMINISTRATION, or *executive government* ON TRUST. There cannot be the same *absolute* right over MEN, ALL FREE BY NATURE, as there is over CATTLE. This very RIGHT which you possess, limited as it is, was given you by the *consent* of the PEOPLE. They who gave, unless I am mistaken, can take away. Now see how *trifling* a matter to the PEOPLE is the *subject in dispute*. The point of contest is, *not* that this or that state may become subject to a GOOD *prince* rather than to a BAD ONE; but whether it should be given up as PROPERTY to the claim of FERDINAND, or to the claim of SIGISMUND; whether it should pay *tribute* to PHILIP, or to LOUIS. This is that great and mighty RIGHT, for the establishment of which, the whole world is to be involved in one scene of war, confusion, and bloodshed.

But be it so; let this RIGHT be estimated *as highly* as you please; let there be no *difference* between the *right* to a man's private FARM and to the *public state*; no difference between *cattle* bought with your own *money*,  
and



and MEN, not only born FREE, but become CHRISTIANS; yet it would be the part of a *wise man* to *weigh* well in his mind, whether this RIGHT is of so *much* value as that he ought to *prosecute* it, at the *expence* of that *immensity* of calamities, which must be brought, by the prosecution of it, on his *own people*, on *those* who are placed under his tutelary care, and *for whose* GOOD he wears the CROWN.

If, in forming this estimate, you cannot display the GENEROSITY OF A TRULY PRINCELY *character*, yet at least shew us the *shrewdness* of a CUNNING TRADESMAN, that knows and pursues his own interest. The *tradesman* despises a loss, if he sees it cannot be avoided without a greater loss; and sets it down as clear gain, if he can escape a dangerous risk at a trifling expence.

There is a *trite little story* that exhibits an *example* in *private* life, which it might not be amiss to follow, when the *State* is in danger of involving itself in *war*. There were two near relations, who could not agree on the division of some property which devolved to them; neither of them would yield to the other, and there seemed to be no possibility of avoiding a

*suit at law*, and leaving the matter to be decided by the *verdict of a jury*. Counsel were retained, the process commenced, and the whole affair was in the hands of the lawyers. The cause was just on the point of being brought on, or, in other words, war was declared. At this period, one of the parties sent for his opponent, and addressed him to the following purpose :

“ In the first place, said he, it is certainly  
 “ *unbecoming* (to speak in the most tender  
 “ terms of it) that two persons united like  
 “ us *by nature*, should be dissevered by interest.  
 “ In the second place, the event of a *law-*  
 “ *suit* is no less *uncertain* than the *event of*  
 “ *war*. To *engage in it*, indeed, is in our  
 “ own power ; to put an end to it, is not so.  
 “ Now the whole matter in dispute is one  
 “ hundred pieces of gold. Twice that sum  
 “ must be expended on notaries, on attornies,  
 “ on counsellors, on the judges, and their  
 “ friends, if we go to law about it. We  
 “ must court, flatter, and FEE them ; not to  
 “ mention the trouble of dancing attendance,  
 “ and paying our most obsequious respects  
 “ to them. In a word, there is more cost  
 “ than

“ than worship in the business, more harm  
 “ than good, and therefore I hope this con-  
 “ sideration will weigh with you to give up  
 “ all thoughts of a *law-suit*. Let us be wise  
 “ for *ourselves*, rather than those plunderers;  
 “ and the money that would be *ill-bestowed*  
 “ on them, let us divide between ourselves.  
 “ Do you give me ONE MOIETY from your  
 “ share, and I will give *you* the same from  
 “ mine. Thus we shall be *clear gainers* in  
 “ point of love and friendship, which we  
 “ should otherwise lose; and we shall escape  
 “ all the trouble. But if you do not chuse  
 “ to yield any thing to me, why then, and in  
 “ that case, I cheerfully resign the WHOLE to  
 “ *you*, and you shall do just as you please with  
 “ it. I had rather the money should be in the  
 “ hands of a friend, than in the clutches of  
 “ those insatiable robbers. I shall have made  
 “ profit enough by the bargain, if I shall have  
 “ *saved my character, kept my friend, and*  
 “ *avoided the plague of a lawsuit.*”

The justice of these remarks, and the good  
 humour with which they were made, over-  
 came the adversary. They therefore settled  
 the business between themselves, and left the  
 poor



poor lawyers in a rage, gaping like so many  
 rooks for the prey that had just escaped their  
 hungry maws.

In the infinitely more hazardous concerns  
 of war, let statesmen condescend to imitate this  
 instance of discretion. Let them not view  
 merely the OBJECT which they wish to obtain,  
 but how great a loss of *good things*, how many  
 and *great dangers*, and what DREADFUL CA-  
 LAMITIES they are sure of incurring, in try-  
 ing to obtain it; and if they find, upon hold-  
 ing the *scales* with an even hand, and care-  
 fully weighing the advantages with the disad-  
 vantages, that peace, even with some circum-  
 stances of injustice, is better than a *just war*,  
 why should they choose to RISK THE DIE OF  
 BATTLE? Who, but a madman, would angle  
 for a vile fish with a hook of gold? If they see  
 much more loss than gain in *balancing the ac-*  
*count*, even on the supposition that every  
 thing happens *fortunately*, would it not be  
 better to *recede* a little from their *strict and*  
*rigorous right*, than to purchase a *little ad-*  
*vantage* at the high price of evils at once  
 undefined and *innumerable*? Let the pos-  
 sessors keep their OBSOLETE CLAIMS AND

TITLES unmolested, if I cannot dispute them without so great a loss of CHRISTIAN BLOOD! The reigning prince has probably possessed his doubtful right many years; he has accustomed his people to his reins; he is known and acknowledged by them; he is executing the *princely functions*; and shall some pretender start up, and having found an old title, in antiquated chronicles or musty parchments, go and disturb the state that is quietly settled, and turn every thing, as the phrase is, *topsy-turvy*? especially, when we see that there is nothing *among mortals which remains fixed and stable*; but every thing in its turn becomes the *sport of Fortune*, and EBBs AND FLOWS like the tide. What end can it answer to *claim*, with such mischievous and tumultuary proceedings, what, after it is claimed and obtained, will soon change hands, and find its way to *another CLAIMANT*, AND to some unborn PROPRIETOR?

But supposing CHRISTIANS unable to *despise*, as they certainly ought, SUCH TRIFLES, yet why, on the breaking out of a dispute, must they rush instantly to ARMS? The world has so many GRAVE AND LEARNED BISHOPS, so

many *venerable* CHURCHMEN of all ranks, so many grey-headed GRANDEES, whom long experience has rendered *sage*, so many councils, so many SENATES, certainly instituted by our ancestors for some *useful purpose*; why is not RECOURSE had to *their authority*, and the *childish quarrels* of PRINCES settled by their wise and decisive ARBITRATION?

But more respect is paid to the *specious* language of the PRINCES THEMSELVES, who cry out, "RELIGION IS IN DANGER," and that they go to war to DEFEND THE CHURCH; as if the PEOPLE at large were not the PRINCE'S CHURCH; or as if the whole dignity or value of the church consisted in the *revenues of the priesthood*; or, as if the church rose, flourished, and became firmly established in the world by *war and slaughter*; and not rather by the blood of the martyrs, by BEARING AND FORBEARING, and by a *contempt for life*, in competition with duty and conscience.

I, for one, do not approve the frequent HOLY wars which we make upon the TURKS. *Ill* would it fare with the Christian religion if its *preservation* in the world depended on SUCH SUPPORT; nor is it reasonable to believe



that GOOD CHRISTIANS will *ever* be made by such *initiation* into their religion as force and slaughter. What is gained to the cause by the sword, may in its turn be lost by the sword. Would you convert the Turks to Christianity? shew them not your *riches*, your *troops* of soldiers, your POWER TO CONQUER, your *pretended title to their dominions*; but shew them the INFALLIBLE CREDENTIALS OF A CHRISTIAN, an INNOCENT LIFE, a DESIRE TO DO GOOD EVEN TO ENEMIES, an INVINCIBLE PATIENCE under all kinds of injuries, a *contempt for money*, a disregard of glory, a life itself little valued; and then point out to them the HEAVEN-TAUGHT DOCTRINE which leads to *such a conduct*, and requires *such a life*: these are the ARMS by which *unbelievers* are best subdued. As we now go on, we engage in the field of battle on *equal* terms, THE WICKED WITH THE WICKED, and OUR religion is no better than their own. I will say more, and I wish I said it with greater boldness than truth: if we drop the *name of Christians* and the BANNER OF THE CROSS, we are no better than TURKS fighting against our BROTHER TURKS. If our religion

gion was instituted by *troops of soldiers*, established by the *sword*, and disseminated by WAR, then indeed let us go on to defend it by the same means by which it was introduced and propagated. But if, on the contrary, it was begun, established, and disseminated by methods *totally different*, why do we have recourse, as if we were afraid to *rely on the aid of Christ*, to the practices of the poor *heathens*, for succour and defence of the CHRISTIAN CAUSE?

But the objector repeats, "Why may I not go and cut the throats of those who would cut our throats if they could?" Do you then consider it as a *disgrace* that ANY SHOULD BE WICKEDER THAN YOU? Why do you not go and rob *thieves*? they would rob you if they could. Why do you not *revile* them that revile you? Why do you not hate them that hate you?

Do you consider it as a NOBLE EXPLOIT for a Christian, having killed in war those whom he thinks WICKED, but who still are MEN, for whom Christ died, thus to offer up VICTIMS most acceptable to the DEVIL, and to delight THAT GRAND ENEMY in two instances;

stances; first, that a MAN is *slain at all*; and *secondly*, that the man who slew him is a CHRISTIAN?

There are many people who, while they set up for *better Christians* than their neighbours, and wish to appear men of *extraordinary* zeal and piety, endeavour to do as much evil as they possibly can to an UNBELIEVING nation; and what evil they forbear to inflict, solely because they want the power, they make up for by *heartly curses and imprecations*; whereas this conduct alone is sufficient to prove any man to be *no Christian at all*. Others again, desirous of seeming outrageously ORTHODOX, call down the most dreadful curses on the heads of those whom *we name* HERETICS, though *they themselves* prove, by this very conduct, that they are *worthier* of that appellation. He that would pass for a truly ORTHODOX CHRISTIAN, must endeavour, by *mild methods*, and *mild methods alone*, to reclaim those who err, from the error of their ways, and bring them into the paths of peace.

We spit our spite against INFIDELS, and think, by so doing, that we are perfectly GOOD CHRISTIANS;



CHRISTIANS; perhaps, at the same time, more ABOMINABLE for the very act, in the sight of God, than the *infidels* themselves, the objects of our rancour. If the ancient and *primitive* preachers of the GOSPEL had felt sentiments as BITTERLY HOSTILE against *us before our conversion*, as we do against the *infidels of our time*, WHERE SHOULD WE HAVE BEEN, who, in consequence of their patience and forbearance, are NOW EXISTING CHRISTIANS? Assist the *poor infidels* in their MISFORTUNE OF INFIDELITY; make them, by INSTRUCTION AND EXAMPLE, PIOUS, wherever they are now the contrary; and I will acknowledge your CHRISTIAN DISPOSITION, your benevolent views, and your sound ORTHODOXY.

There are a great many orders of *mendicant monks* in the world, who wish to be thought the PILLARS OF THE CHURCH: how few, among so many thousands, who would risk their lives to *propagate* the CHRISTIAN RELIGION! But, say they, they have no *hope of success*, if they were to attempt it. But I say, there would be the best-grounded hopes of it, if they would bring into action the *manners*

*manners of their founders and ancestors, DOMINIC AND FRANCIS ; who, I believe, had an unfeigned contempt for this world, not to dwell upon their truly APOSTOLICAL LIVES and conversations. We should not want even MIRACLES, if the cause of Christ now required them. But after all, those who boast themselves to be the VICARS AND SUCCESSORS OF SAINT PETER, the great institutor of the church, and of the OTHER APOSTLES, place their whole trust in the ARM OF FLESH, in supports merely human, in FLEETS AND IN ARMIES alone. These RIGID PROFESSORS of the true religion live in cities flowing with riches, and abandoned to luxury ; where they stand a chance of becoming corrupt themselves, rather than of correcting the manners of others ; and where there is plenty of pastors to instruct the people, and of priests to sing praises to GOD. They live in the COURTS OF PRINCES, where they behave in a manner which I shall not at present minutely relate \*. They hunt legacies ;*

\* The original adds, “ Where they are like *canis in balneo*, a dog in a bath.” This was a proverbial expression, applied to persons who intrude where they are not welcome,

*legacies*, THEY GO IN QUEST OF *filthy lucre*, they make themselves subservient to the purposes of DESPOTS; and lest they should appear *not* to labour in their VOCATION, they *stigmatize* ERRONEOUS ARTICLES OF FAITH, they MARK persons who are *suspected*, who give *offence*, who are guilty of want of respect to themselves, of HERESY AND OF SCHISM. For they had rather bear RULE and POSSESS POWER, though to the *injury* of CHRIST'S PEOPLE, than at any the least *risque* of their own *ease* or *safety*, extend the *rule*, the POWER, and the KINGDOM of JESUS CHRIST.

Now those whom we call TURKS are in some respects HALF CHRISTIANS, and perhaps approach nearer to *genuine Christianity* than most of ourselves. For how many among us are there who neither believe the *resurrection of the body*, nor that the soul *survives the body's dissolution*? and yet, with what *vindictive rage* do these

come, or where they stand in the way and are troublesome. It is an ancient Greek Proverb,  $\tau\iota\ \kappa\alpha\iota\ \nu\omicron\upsilon\tau\omicron\upsilon\ \kappa\upsilon\upsilon\iota\ \kappa\alpha\iota\ \beta\alpha\lambda\alpha\upsilon\epsilon\iota\omega$ ; quid cani et balneo? *quadrabit in eos qui ad rem quampiam prorsus sunt inutiles; ut in balneo nullus est omnino sanum usus.* We say, *A dog in a church.* CALEPIN.



men when in authority rise up to PUNISH some little HERETICAL WRETCH, who has had the *audacity* to doubt whether the ROMAN PONTIFF has any jurisdiction over the souls that lie in TORMENT IN PURGATORY. Let us first cast *the beam out of our own eye*, then shall we see to cast the *mote out of our brother's eye*. The end of the gospel is, to produce morals WORTHY OF THE GOSPEL. Why do we urge those points which have no *reference* to MELIORATION OF MORALS? while, if you take away *morals*, the PILLARS OF THE FAITH, the whole fabric falls to the ground at once. In fine, who will believe us, while we hold up THE CROSS, and use the NAME OF THE GOSPEL; and at the same time, our *whole life and conversation* exhibits nothing but a LOVE OF THE WORLD? Besides, Christ, in whom there was no failing or defect, did not *quench the smoking flax*, nor *break the bruised reed*, as the prophecy expresses it; but *particularly* bears with and cherishes whatever is imperfect, till it improves and makes gradual advances towards perfection. We are ready to *extirpate* ALL ASIA AND AFRICA with the

the sword, though there are many *there* either almost or altogether *Christians*, such as *we profess ourselves to be*: why do we not rather acknowledge the latter, and kindly encourage and improve the former? But if our *real intention* is only to extend *dominion*, if we are only opening our voracious jaws to swallow up their *riches*, why do we add the *name of Christ* to a purpose so vile, so wicked, and so profane? Is there not a possibility, that while we Christians are attacking *these unbelievers* by HUMAN FORCE alone, the territory allotted to us, in the partition of the globe, may be in danger? How narrow a corner of the world do we possess? What a multitude of foreign enemies do we, so few in number, rashly provoke? But some man will say, "If God be with us, who shall be against us?" And that man may very properly say so who relies on SUCH succours, and on SUCH ALONE, as God affords and approves. But to those who rely on other succours, what will our great Captain JESUS CHRIST say? He has already said, HE WHO TAKES THE SWORD, SHALL PERISH BY THE SWORD.

If we are willing to *conquer for Christ*, let us buckle on the *sword* of the *Gospel*; let us put on the *helmet of salvation*, grasp the *shield of faith*, and be completely clad in *apostolical armour*, the *PANOPLY* of *HEAVEN*. Then will it come to pass, that we shall triumph even in defeat, and when routed in the field, still bear away the palm of a most glorious victory.

But suppose the hazardous *chance* of war to turn out favourably to us, who ever found that men were made *true Christians* by *FIRE AND SWORD*, *BLOODSHED AND PLUNDER*? And there is less harm in being *openly* and *honestly* a *TURK* or a *JEW*, than in being an *HYPOCRITICAL*, a *PRETENDED*, a *NOMINAL CHRISTIAN*.

Still we *must*, you say, endeavour to ward off the *violence* of aggressors from our own heads. But why do we *provoke their violence*, by fomenting feuds and animosities among *ourselves*, and widening the breach with *them*? They will not be very fond of *INVADING us*, if we are *UNITED AT HOME*; and they will sooner be *converted to the faith* by our *KIND OFFICES*, if their lives are sure



of being saved, than if they are *harshly treated and threatened with extermination*. I prefer an *unbeliever* in his NATIVE COLOURS, to a FALSE CHRISTIAN painted and *varnished over* with HYPOCRISY. It is *our business* to sow THE SEED of Christianity, and Christ himself will give the *increase*. The harvest is PLENTIFUL, if the labourers are not FEW. And yet, in order to make a *few* PRETENDED *Christians* of *unbelievers*, how many *good Christians* shall we render *bad ones*, and how many *bad ones* worse? For what else can be the *consequence* of *wars* and TUMULTS? I would not suspect for a moment, which has however often been the case, that a war against an *unbelieving nation* is made a mere *pretext* for *picking the pockets* of CHRISTIAN PEOPLE; that thus oppressed by *every means*, and quite *broken down*, they may, with *more servility*, submit their necks to the yoke of DESPOTICAL RULERS, both *civil* and ECCLESIASTICAL. I do not say this with an intent to condemn entirely an expedition against *unbelievers*, if THEY ATTACK US *unprovoked*; but that we may *carry on a war*, to which we pretend CHRIST *incites* us, with

with *such arms* as Christ has furnished and approved, *to overcome* EVIL *with* GOOD.

Let the UNBELIEVERS be made *sensible* that they are *invited* by us to *safety and salvation*, and not ATTACKED FOR THE PURPOSE OF PLUNDER. Let us carry to them MORALS worthy of the gospel; and if we are not qualified, or have no opportunity, to address them with our *tongues*, let us remember that our LIVES AND OUR BEHAVIOUR *speak* the most forcible language, and the most *persuasive eloquence*. Let us carry to them a CREED or *profession of faith, simple, truly apostolical*, and not *overladen* with so many ARTICLES *superadded* by HUMAN CONTRIVANCE. Let us require of them principally those things which are clearly and openly *banded down* by the sacred volumes, and in the writings of the Apostles. The FEWER *the* ARTICLES *the easier the* CONSENT; and UNION will still more *effectually* be promoted, if on most of the *articles*, every one shall be allowed to *put what construction he pleases*, provided he does not *enter into* a CONTROVERSY that breaks the PUBLIC PEACE.

It is a truth to be lamented rather than denied, that if any one examines the matter carefully and faithfully, he will find almost ALL the *wars of Christians* to have originated either in FOLLY or in WICKEDNESS: FIRST, in FOLLY; as for instance, YOUNG MEN *born* to rule, totally *unacquainted* with themselves and the *world about them*, have been *inflamed* with the *love of* MARTIAL GLORY, by the *bad examples* of their *forefathers*, and the *silly stories* of HEROES, as they are called, in which *foolish writers* have trumpeted the fame of FOOLISH PRINCES. *Raw striplings* like these upon THRONES, thus inflamed with *false glory* in the first instance, and in the next, instigated by surrounding *flatterers*, *stimulated* by LAWYERS and DIVINES; BISHOPS themselves either assenting or *conniving*, perhaps even REQUIRING them to go and take the sword as a DUTY INCUMBENT; such as these, ENGAGE IN WAR with all the *rashness* of FOLLY, rather than the *malignity* of intentional guilt. They at last *buy experience*, which costs THE WORLD VERY *dear*, and find that war is a thing which above all things they ought to have avoided. A *secret grudge*  
urges



urges one FOOL, ambition another, native cruelty and ferocity of disposition a third, to the HORRID WORK OF WAR. Our ILIAD, or *history of war*, like HOMER's ILIAD, contains, as Horace says, nothing BUT A HISTORY OF THE WRATH OF SILLY KINGS, AND OF PEOPLE AS SILLY AS THEY. NEXT, as I said, OUR wars arise from WICKEDNESS.

There are KINGS who go to war for no other reason, than that they may with greater ease establish DESPOTIC AUTHORITY over their own subjects AT HOME. For in time of *peace*, the power of PARLIAMENTS, the dignity of magistrates, the VIGOUR OF THE LAWS, are great *impediments* to a *prince* who wishes to exercise ARBITRARY POWER. But when once a *war* is UNDERTAKEN, the *chief management* devolves to a FEW, who call themselves the MINISTERS OF *executive* government; and who, for the *general safety*, assume the *privilege* of *conducting every thing* according to their *own humour*, demanding unlimited *confidence* from the PEOPLE, and the PROFOUNDEST SECRESY. These persons, in such a conjuncture, who are the *prince's favourites*, are all exalted to PLACES of  
HONOR

HONOUR AND PROFIT; and those whom the prince dislikes are turned off and neglected, as forming a DANGEROUS OPPOSITION. NOW is the TIME for RAISING AS MUCH MONEY as their hearts can wish. In short, NOW IS THE TIME, when they feel that they are MONARCHS not in *name* only, but in very deed and truth, *monarchs with a vengeance!* In the mean time, the leaders *play into one another's hands*, till they have eaten up the POOR PEOPLE ROOT AND BRANCH. Do you think that men of such dispositions would be backward to seize any, the slightest occasion of war, so lucrative, so flattering to avarice and ambition?

In the mean time we give our evil disposition a PLAUSIBLE NAME. For instance, I long for some of the TURK's *riches*, and I CLOAK my *real* motive by calling it a zeal for the DEFENCE OF RELIGION. I burn with *hatred* and *malice*, and I *cloak* them with a PRETENDED REGARD FOR THE RIGHTS of the CHURCH. I mean only to *gratify* my AMBITION AND ANGER, or I am hurried on by the *impetuosity of my own temper*; but I take care to allege as a cause for *taking up arms*, that some

TREATY HAS BEEN *broken*, some of my ALLIES INJURED OR INSULTED, some CONTRACT NOT PERFORMED, or any other paltry, yet colourable pretence for a rupture.

After all, it is surprising to think how these persons are DISAPPOINTED in the *real* objects of their hearts; and while they are striving by wrong methods to shun this or that evil, fall into another, or even the same evil rendered still worse. For if they are led on by the love of glory, is it not much *more* GLORIOUS to SAVE than to DESTROY, to BUILD than to DEMOLISH? Then, though every thing should *succeed* most prosperously in war, yet how SMALL A PITTANCE OF GLORY falls to the PRINCE'S SHARE? The *people*, WHOSE MONEY PAYS for it ALL, certainly *claim* a just part of the glory; the FOREIGN SOLDIER, *hired* for the business of the battles, demands a still GREATER; the GENERALS some of it, and FORTUNE THE LARGEST PORTION OF ALL; for as she has *great influence* in all human affairs, so *more particularly* does she DOMINEER in all the EVENTS OF WAR.



Now, if GREATNESS OF MIND, as you pretend, stimulates to WAR, consider how *little consistent* is the conduct you pursue, with so noble a quality. For while this GREATNESS OF MIND forbids you to *yield* to some INDIVIDUAL, perhaps a *neighbouring* PRINCE, perhaps related to you by *marriage*, perhaps one who has *deserved well of you formerly*; how ABJECT a SUPPLIANT you make yourself, while you condescend to *solicit* the *auxiliary* aid of BARBARIANS against him, and what is baser still, the co-operation of MEN POLLUTED WITH every kind of *flagitiousness*; if *brutes*, like them, deserve to retain the *appellation* of men; while you condescend to promise, to flatter, and console, a set of abandoned wretches, murderers and thieves, by whom the measures of war are principally carried into execution? While you wish to BULLY YOUR EQUAL, you are obliged to *fawn* and *cringe* to the *lowest wretches*, the *offscouring* and *dregs of the human race*. While you are endeavouring to *extrude* a *neighbour* from his proper dominions, you are obliged to admit into *your own realm* the basest tribe

of *knaves* and *varlets*. You will not trust yourself to a RELATION by marriage; but you hesitate not to *resign your cause into the hands* of ARMED BANDITTI.

As to your SAFETY, how much *safer* would you be, by *establisbing* and preserving CONCORD? If GAIN is your object, take your pen and ink and make the *calculation*. I give you leave to *adopt war*, if it shall not appear on a *fair calculation*, that you are in pursuit of an uncertain profit, at a certain loss not to be estimated; in pursuit of a profit not only less in amount than the certain loss, but also *doubtful* whether it will ever be *obtained* at all. But you are consulting the welfare of the state, not your own: let me tell you, that *states* are *ruined* in *no way* so *expeditiously*, and so much WITHOUT REMEDY, as by WAR. Before you have STRUCK A STROKE, you have *hurt your country* more than you will ever *do it good*, even if your efforts should be crowned with *victory*. You *exhaust the wealth* of your *people*, you multiply houses of mourning, you fill all the country with robbers, thieves, and violators of innocence.

cence. *Such are the fruits reaped in the harvest of war*, such the blessed effects it leaves behind it.

If you *really* LOVE YOUR SUBJECTS, your WHOLE PEOPLE, the INDIVIDUALS as well as the AGGREGATE, how happens it that the following reflections do not arise in your mind? Why should I expose those *young men* of mine, *flourishing in health and strength*, to *every kind of disaster*? Why should I pursue a course likely to deprive so many *worthy women* of their husbands, so many *innocent children* of their fathers? Why should I assert some *obsolete claim*, which I scarcely recognize myself; some very doubtful right, WITH THE BLOOD OF THOSE WHO ARE TRUSTED, LIKE CHILDREN, TO MY PROTECTION? In a war, undertaken under the pretence of *defending the church*, I have seen the CHURCHMEN themselves so *stript* by *repeated* contributions, that no *enemy* could possibly have treated them with more *effectual* HOSTILITY: so that while we *foolishly* endeavour to avoid falling into a PIT, we precipitate ourselves into it headlong of our own accord. While we cannot  
put



put up with a *slight* injury, we subject ourselves to the *greatest* injury, still further *aggravated* by the GROSSEST INSULT. While we scorn to pay due deference to some PRINCE, our EQUAL, we render ourselves *obsequious* suitors to the *lowest* of the human race. While by silly conduct we aspire at FREEDOM, we entangle ourselves in the nets of the BASEST SLAVERY. While we are greedily hunting after a PALTRY PITTANCE OF GAIN, we involve ourselves and our people in LOSSES BEYOND ESTIMATION.

It is the part of a *sensible* man of the world to give these things due consideration; of a CHRISTIAN, who is *truly such*, to shun, deprecate, and oppose, by every lawful means, a business so HELLISH, so *irreconcilable* both to the life and to the doctrine of CHRIST.

If war cannot by any means be avoided, on account of THE WICKEDNESS OF THE BULK OF MANKIND, then, after you shall have *left no stone unturned* to avoid it, after you shall have *sought peace by every mode of negotiation*, the *next desirable point* will be, to take the greatest care that the execution of a BAD BUSINESS

SINESS may be chiefly consigned to BAD MEN; and that it may be *put an end to* with as *little loss* as possible of HUMAN BLOOD. For if we *endeavour* to BE what we are CALLED, that is, to be *violently attached* to NOTHING WORLDLY, to *seek nothing* HERE with too ANXIOUS A SOLICITUDE; if we endeavour to free ourselves from all that may INCUMBER and impede our *flight to* HEAVEN; if we aspire with our most ardent wishes at CELESTIAL FELICITY; if we place our CHIEF HAPPINESS IN CHRIST ALONE,—we have certainly, in so doing, made up our minds to believe, that whatever is TRULY GOOD, truly GREAT, truly *delightful*, is to be found in HIS RELIGION. If we are *convinced* that a GOOD MAN cannot be *essentially hurt* by any MORTAL; if we have duly *estimated the vanity and transitory duration of all the ridiculous things* which agitate HUMAN BEINGS; if we have an adequate idea of the *difficulty of transforming*, as it were, a MAN INTO A GOD; of being so *cleansed*, by continual meditation, from the POLLUTIONS OF THIS WORLD, that when the body is laid down in the dust, one may emigrate to the

SOCIETY

SOCIETY OF ANGELS: in a word, if we exhibit these *three qualities*, without which no man can deserve the APPELLATION OF A CHRISTIAN; INNOCENCE, that we may be free from vice; CHARITY, that we may deserve well of ALL MEN; PATIENCE, that we may *bear with those who use us ill*, and, if possible, bury injuries by an ACCUMULATION OF BENEFITS on the injured party; I ASK WHAT WAR CAN POSSIBLY ARISE HEREAFTER for any trifles which the world contains?

If the *Christian religion* be a FABLE, why do we not *honestly and openly explode it*? Why do we *glory* and take a *pride* in its NAME? But if *Christ* is both the WAY, and the TRUTH, and the LIFE, why do all our *schemes* of life and plans of conduct DEVIATE so from this great EXEMPLAR? If we acknowledge CHRIST to be our LORD AND MASTER, who is LOVE ITSELF, and who taught nothing but LOVE AND PEACE, let us exhibit his *model*, not by assuming his *name*, or making an *ostentatious* display of the mere *emblematic sign*, HIS CROSS, but by our lives and conversation. Let us adopt the LOVE OF PEACE, that Christ  
may



may recognize HIS OWN, even as we recognize *him* to be the TEACHER OF PEACE. Let this be the study of PONTIFFS, PRINCES, and of WHOLE NATIONS. By this time there has been enough *Christian* BLOOD SPILT IN WAR; we have given PLEASURE ENOUGH TO THE ENEMY of the CHRISTIAN NAME; but if the PEOPLE, the rude and uninstructed people, are still disposed to *riot and TUMULT*, to disorder and war, let them be RESTRAINED by their own *respective princes*, who ought to be, in *the state*, what the EYE is in the BODY and REASON in the SOUL. Again, if princes *themselves* breed *confusion*, and *violate* peace, *undoubtedly* it is the duty of PONTIFFS and BISHOPS, by their *wisdom* and *authority*, to TRANQUILLIZE the *commotion*. SATIATED with *everlasting wars*, let us indulge at length a LONGING after PEACE.

The greatness of the calamity itself urges us to seek PEACE, and ensue it; the world, wearied out with woes, demands it; Christ invites to it; the great pontiff, Leo the Tenth, exhorts to it; *he*, who, from his PACIFIC disposition, may be deemed the true represent-

ative of the PRINCE OF PEACE, JESUS CHRIST; he who is a LAMB to injure the innocent, but a lion against all that opposes true piety; all whose wishes, all whose counsels, all whose labours tend to this one point; that those who are bound together by one COMMON FAITH may be closely cemented in one common CHARITY. The scope of all his endeavours is, that the CHURCH may flourish, not in riches, not in power, but in in its own *appropriate* excellencies and endowments: A most glorious undertaking; and every way worthy a man so truly great,—descended from the celebrated family of the *Medici*; a family by whose political wisdom the famous state of Florence flourished in a long continued PEACE; and whose enlightened generosity has ever afforded protection to all the fine and liberal arts which embellish human life.

Blessed by nature with a mild and gentle disposition, he was initiated, at the earliest age, in polite letters, the studies of humanity, the cultivation of Poetry, and in all those arts which have so powerful an influence in softening and

melliorating the sentiments of the heart. Thus educated among men of the first character for learning, and nursed, as it were, in the lap of the Muses, he brought with him a blameless life, a reputation unspotted, though in the midst of a licentious city like Rome, to the supreme pontificate. Upon this high and honourable office he by no means obtruded himself; he had not the least expectation of possessing it; but seems to have been nominated to it by the voice of God, that he might bring relief to a suffering world, distressed and harassed, as it was, by the unceasing *tempest* of WAR.

Let his predecessor, JULIUS, enjoy all the GLORY of war, let him boast his unenvied victories, let him engross all the honour of his magnificent triumphs; all which, how very little they become a Christian Pontiff, it is not for persons in my humble station to pronounce: but this I will venture to say; his glory, however great, was founded on the SORROWS, the sufferings, and the DESTRUCTION of multitudes. Infinitely more glory will redound to our LEO, from the RESTO-



RATION OF PEACE TO THE WORLD, than  
to JULIUS\*, from all his wars, all over  
Christen-

\* This holy and infallible PONTIFF, as well as glorious WARRIOR, is thus characterised in a dialogue intitled JULIUS, which many attributed to *Erasmus*, but which he disavowed. “ Fuit *Julius*, homo palàm scelerosus, temulentus, homicida, simoniacus, veneficus, perjurus, rapax, portentosis libidinum generibus undique conspurcatus; denique SCABIE, quam vocant, *Gallicâ*, totus coopertus.” He proposed a decree to transfer the kingdom of France, and the title of Most CHRISTIAN Majesty, to the king of England, whom he had excited to war with France. “ Gallos omnes hostilem in modum cruciandos interficiendosque curavit: Præmium etiam percussoribus pollicitus est, PECCATORUM omnium VENIAM et impunitatem, si quis vel *unicum Gallum* quoquo modo trucidaret. \*\*\*\*\* tanto dolore atque iracundiâ exarsit, ut non modò *Gallis omnibus* aquâ et igne interdiceret, verum etiam obvium quemque mactari trucidarique imperaret; Præmiis etiam, ut dixi, sicarios ac percussores invitaret.”

HOTMAN. *Brutum Fulmen*, p. 109, 110.

“ He endeavoured to cause all *Frenchmen* whatever to be put to the torture, and to death, as enemies: he offered a reward to all gentlemen ASSASSINS by profession; publicly notifying, that he would grant REMISSION OF ALL PAST SINS, and pardon for this particular act, to any man who should butcher any FRENCH-

“ MAN

Christendom, however valiantly excited, and fortunately conducted.

“ MAN whatever, nay, though it were but ONE, in *any*  
 “ *manner* \*\*\*\*\*. He was so inflamed with *anger* and  
 “ *revenge* against the FRENCH NATION, that he not  
 “ only laid *all Frenchmen* under an interdict, but issued  
 “ an order, that whoever met a *Frenchman* in his way,  
 “ should kill him, and cut him to pieces. He also in-  
 “ vited, as I have already said, assassins and cut-throats,  
 “ by the offer of rewards, REMISSION of sins, &c.” But  
 God, in mercy to mankind, took the monster out of  
 the world, before he could execute all he intended. His  
 HOLINESS had destroyed his constitution by drunkenness  
 and an IMPURE disease.

There have appeared in better times, pamphlets,  
 newspapers, speeches, MANIFESTOES, and SERMONS,  
 which breathe a spirit against FRENCHMEN almost as  
*satholic* as the decrees and orders of his HOLINESS. If  
 Erasmus had not lived, there might have been other  
 Juliuses. He has delivered us from the curse of popery ;  
 may he deliver us from those of OFFENSIVE WAR ! And  
 let all the PEOPLE say AMEN.

APPEN-





## A P P E N D I X.

## N° I.

## EXTRACTS from LETTERS of ERASMUS.

WHEN one considers with what FREEDOM an indigent scholar, as Erasmus was, addressed the *most powerful* KINGS of his time, on subjects of the greatest delicacy, on the CHURCH AND ON WAR, and that he was not only suffered to proceed with impunity, but *honoured and caressed* by those very MONARCHS; and when one also considers, how very SEVERELY, in more recent times, writers have been persecuted, who certainly were not at all PERSONAL, and who seemed to mean nothing but the GENERAL GOOD; one can hardly believe that the liberty of the *press* and liberality of mind have been so much augmented of late, as unthinking people are apt to affirm, in the fond language of self-congratulation.

The following Letters are at least CURIOSITIES, and they have an intimate connection with the subject of ANTIPOLEMUS.

*To the most Christian King, FRANCIS the First  
of France, Desiderius Erasmus Roterodamus  
sendeth Health.*

FRANCIS, MOST CHRISTIAN KING,

**I** HAVE hopes that I shall shortly have it in my power to evince my good disposition to you by more indisputable proofs than this; but, in the mean time, I have thought proper to present you with my PARAPHRASE OF THE GOSPEL OF SAINT MARK, as an earnest of my wish to fulfil my intention in future.

Inclined as I was of myself to offer you this proof of my respect, the peculiar propriety of the present still farther incited me; for, as I had dedicated St. Matthew to my own sovereign, Charles; St. John, to Ferdinand; and St. Luke, to the King of England; St. Mark seemed to fall to *your* share; that thus the four Gospels might be consecrated to the four principal monarchs of the universe. And I wish that, as the evangelical volume so aptly unites your names, the evangelical spirit may cement your hearts.

Some persons attribute to the pope a jurisdiction over departed spirits in the regions below; others think he has power over the angels of Heaven: the latter I am so far from desiring to diminish, that I wish it were enlarged; but I cannot help wishing at the same time, that the world may feel the salutary effect of this power, in conciliating and preserving the *unanimity* of KINGS; who, for a long time, have been contending among one another, to the greatest injury of Christianity, in wars no less disgraceful to themselves than destructive to the PEOPLE.

All

In the mean time, we are execrating the *Turks*, and devoting them to damnation. But what fight can be more agreeable to the *Turks*, or to any other enemies of the Christian cause, than three of the most flourishing kings of all Europe, engaged in contests mutually *murderous*? I do not believe there is a single Turk, among them all, so outrageously inimical, as to imprecate greater evils on the Christians, than they are inflicting on themselves. Nor, in the midst of the mischief, does any one man step forward as a PEACEMAKER, to compose these unnatural disturbances by his authority, though there are always enough employed in fomenting them, and adding fuel to the fire.

It is not *my* business *decisively* to blame or excuse the pretexts urged by either contending party. I know that every one's own cause appears to himself the most righteous; and that in forming opinions on these matters, more favour is shewn to those who repel an injury, than to those who offer one: yet I anxiously wish, that ALL Christian kings would consider duly and impartially, how great a gainer upon the whole that prince would be, who should prefer peace, attended with some unjust conditions, to the most righteous war that could possibly be waged.

What can be frailer, more transitory, more exposed to misery, than human life? I dwell not on the great variety of diseases, disasters, accidents, fatal calamities, pestilent sicknesses, lightning, earthquakes, conflagrations, inundations, and other evils which overwhelm it, without limit and without number. Yet, among *all the miseries* by which *man* is infested, there is not one more malignant,  
 e more



more mischievous than WAR; not one that, like war, does more harm to the morals of men, than even to their property and persons. It is indeed a less injury to deprive me of my life, than of my innocence.

Nor is war at all the less detestable, because the greatest portion of its evils falls on the poor and the low, on the farmer, the manufacturer, or the wayfaring man. Our Lord Jesus Christ shed his blood for the redemption of *these men*, despised as they are, no less than for the redemption of KINGS. And when we shall stand before the judgment-seat of Christ, where the most powerful lords of this world must shortly stand; that impartial Judge will require a no less strict account to be given of those poor and despised ones, than of despots and grandees. Therefore they who deem it a trifling loss and injury, when the poor and the low are robbed, afflicted, banished, burnt out, oppressed, or put to death, do in truth *accuse* Jesus Christ, *the wisdom of the Father*, of FOLLY, for shedding his blood to save *such wretches as these*.

Accordingly, I think no description of men more pernicious, than those who inspire KINGS with a love of war; kings, who, in proportion as they are the more exalted, are the more liable to be duped by the interested delusions of artful counsellors.

Greatness of mind, or loftiness of spirit, is reckoned among the first of royal virtues. This was formerly the subject of universal panegyric in Julius Cæsar, as it is at present, by general consent of all nations, in FRANCIS, king of France. But there is no proof so certain of true greatness of mind, as an ability to neglect or pass by in-

juries without retaliation. It is true, that ancient heroes were celebrated who went to war for *the extension of empire*, and not merely in *self-defence*; but it must be remembered, that they were *Heathens*; and that the *authors* who celebrate them, were *Heathens*, as well as their heroes. To a Christian prince it is more glorious to preserve the peace and tranquillity of the community, over which he presides, even with the loss of some part of his dominions, than to bring home the richest spoils, and be honoured with the most splendid triumphs, purchased at the expence of MISERY TO THE HUMAN RACE. Indeed they who instil into the minds of princes an eager desire to extend empire, seem to have opened a never-failing source of wars. And they also are the authors of as much mischief to mankind, who suggest to the minds of *princes*, causes of anger or provocation, and persuade them that it becomes them as *KINGS of spirit* to revenge, with fire and sword, some word of offence which perhaps was never spoken at all, or has been exaggerated by a mischief-making tale-bearer. How much more becoming a *brave king* to overlook an affront of this sort, for the sake of preserving the public tranquillity? Though it really hurt him, yet the hurt is done to him as an *individual*, and the public is not injured by it; but it cannot hurt him even as an *individual*, if it is treated with neglect, and held unworthy of notice.

In some other particulars, kings may perhaps be *careless* without injury, if indeed they who have to watch over the welfare of so many, can ever indulge themselves so far, as to be *careless at all*; but in *undertaking wars*, they ought

to be extremely vigilant not to resolve on any thing rashly, because they are on the point of bringing on the world an inundation of the greatest calamities that it can possibly experience.

Believe me, most Christian King, I do not mean to force the sword out of the hands of wise and good princes. Perhaps even a wise and good prince may wage war; but it will be only, when, after trying every expedient to avoid it, he is driven to it by ABSOLUTE and EXTREME necessity. Our Lord Jesus took the sword from St. PETER; but he did not take it from PRINCES. St. Paul even approves of their lawful jurisdiction, directing the converts to Christianity, who resided at Rome, not to despise their authority, though they were Heathens, nor to refuse them, as they were instruments in the hands of Providence, either taxes, tribute, or the deference due to their office. If he meant to take away the sword from them, he would not have said, "He beareth not the sword in vain." St. Peter, the chief of the apostles, inculcates a similar doctrine when he says, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well \*."

Christ did not chuse that St. Peter should have any other arms than the *sword of the gospel*, which is the *word of God*, and which, as St. Paul to the Hebrews says, "is quick and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit †."

\* 1 Pet. ii. 13.

† Heb. iv. 12.

Now



Now he who orders the sword to be *put into its scabbard*, without taking it away, does more in fact to prevent war, than if he had taken it away. For why does he order it to be put up? evidently, that the evangelical shepherd should *never use it*. But why does he neither expressly *order* it to be entirely laid aside, nor *forbid* it to be laid aside? evidently, *to teach us that we are not to think of REVENGE, even when we have revenge in our POWER.*

Christians have therefore a *figurative* sword given them by Christ, to *put to death* SIN, and to *cut off* exorbitant lusts and appetites: and kings or *magistrates* are *permitted* to bear a real sword by the same Jesus Christ, that they may be a terror to evil-doers, and protect those who do well.

The sword is therefore not taken away, but its *USE* is *defined and limited*: it is *solely* for the DEFENCE OF PUBLIC TRANQUILLITY, and not to be made an instrument of AMBITION.

There are two kinds of swords, and two kinds of dominions. Priests have a sword peculiar to themselves, and a dominion no less peculiar: instead of crowns and helmets, they have mitres; instead of a sceptre, a shepherd's crook; instead of a breast-plate, a cassock and scarf; in a word, they have that PANOPLY, or complete suit of armour, which the valiant soldier of Christ, St. Paul, so well describes in more places than one.

*Spiritual rulers* are called *pastors* or *shepherds*. *Temporal rulers* were also called *pastors* by Homer, or *shepherds* of the people. They both act the part of shepherds, and are aiming at the same OBJECT, the happiness of mankind; though they are differently

ently employed on the grand stage of human life. Now if both these personages had their own *appropriate* sword ready drawn; that is, if both used the POWER committed to them, as they ought to do, I am of opinion, that we Christians, as we are called without much right to the name, should not so often be plunging our unnatural dagger into one another's bowels. But while both these personages, KINGS and PRIESTS, neglect their own business, to interfere with each other's, neither of them maintain either their own dignity, the general tranquillity, or the good of the PEOPLE.

When has a KING more ROYAL DIGNITY about him, than when he either sits on the JUDGMENT-SEAT, expounds the law, restrains injustice, decides differences, relieves the oppressed; or *deliberates* in the midst of HIS COUNSELLORS, for the GOOD OF HIS COUNTRY?

When has a BISHOP more of his proper dignity about him, than when he is teaching from the pulpit the philosophy of the gospel? Then, and then only, the spiritual king is truly on his *throne*.

But as it was *indecorous* in NERO to contend in the theatre with fiddlers and singers, and in the circus with charioteers; so it is equally indecorous in a KING to descend to low and sordid cares, such as concern the gratification of his own favourite passions, and by gratifying them, to endanger the safety and tranquillity of the state.

And as it was indecorous in a heathen philosopher, with all the gravity of a beard and a cloak, to act on the stage, or descend to the contests of gladiators; so is it equally indecorous for a *spiritual ruler* to engage in WAR. Why, in these times,

times, is such a sight to be seen as a bishop, taking a greater pride in heading three or four hundred *dragoons*, with their swords, and their guns, and their field pieces, than in being accompanied with pious deacons, and learned students, with their books and their papers of divinity? Why should bishops think themselves great men by an ostentatious display of that very pomp and parade, the *contempt* of which constituted their predecessors *great men*? Why does the sound of the trumpet or fife sound more sweetly in their ears, than the singing of psalms or the reading the holy bible? Suppose a king, instead of his crown and robes, should put on a mitre and lawn sleeves; and a bishop, instead of a mitre and lawn sleeves, should put on a crown and robes; would not the sight be looked upon as very extraordinary and absurd? But, if a mere change of their outward habiliments has such an effect, ought we not to be much more disgusted on observing a change in their respective functions and employments?

Whatever a king or a bishop may do from private resentment, or for their own gratification, it ought to have a reference to the welfare of the people committed to their charge. They are BOUND to reform those that are in error, to raise them that are fallen, to comfort the dejected, to check the insolent, to stimulate the slothful, or to *reconcile those who disagree*. This is the duty of all rulers, especially of spiritual rulers, who ought by no means to seek after worldly power and dominion. But since Christ united *both* characters in himself, those of a temporal and a spiritual ruler, though



though he only assumed the spiritual part of his jurisdiction while on earth ; it is incumbent both on temporal and spiritual rulers, to *imitate him*, their common Lord and Master, in their several departments of spiritual and temporal dominion. Now, he devoted himself wholly and solely to the good and happiness of his people. Therefore with what face can any man live for himself, for selfish purposes only, who, wearing either a crown or a mitre, proclaims himself a VICAR OR DELEGATED REPRESENTATIVE OF CHRIST ?

Christ, throughout his whole life, displayed the character of a Saviour, a comforter, an universal benefactor. Whether in the temple or the synagogue, whether in public or in private, whether in a ship or in the wilderness, he taught the multitude, he healed the sick, he cleansed the lepers, he restored the paralytic, the lame, the blind, he expelled evil spirits, he raised the dead, he delivered those that were in jeopardy, he fed the hungry, he refused the Pharisees, he took the part of the disciples, of the poor sinful creature who so lavishly poured out her ointment, he even comforted the guilty and unhappy woman of Canaan, who was detected in the commission of her crime. Review the whole life of Jesus ; he never did evil to any mortal, though he was himself used so ill, and, if he had chosen it, might have revenged himself so amply. He was uniformly the Saviour and the Benefactor. To Malchus he restored the ear which Peter had cut off. He would not suffer his own *personal safety* to be secured, even by so *trifling an injury* as that which was done to Malchus. He *reconciled* Herod and Pilate. Suspended on the cross, he saved one of the thieves

thieves that were crucified with him. After his death, he brought over the *centurion* to the Christian faith. This was supporting the character of a KING, truly so called—TO DO GOOD TO ALL, AND INJURY TO NONE.

As for *you*, King Francis, the circumstance of being distinguished by the epithet, MOST CHRISTIAN, ought to stimulate *you* to resemble CHRIST, your Lord and Master, as closely as possible. But what effrontery must *they* possess, who, while they delight in being called the VICARS OF CHRIST, are anxious to defend, not their lives, not their true dignity, but their *SELF*, their pomp, and their pride, by the EFFUSION OF HUMAN BLOOD without measure? And I say not this, most mighty King, to brand and stigmatize with infamy any particular bishop (though I wish none may appear to deserve it); but that I may shew in what consists the true dignity both of kings and bishops, and that they may themselves live happily, while they see and *preserve* their proper character in their public functions.

The *spiritual* rulers, it must be confessed, recede farthest from their duty and character, who, while they ought to pacify Christian *KINGS*; quarrelling for trifles, are wicked enough to supply fuel, and to kindle and feed the flames of war. If ever there was an opportunity for good shepherds to consult the good of their flocks at the hazard or loss of their lives; if ever there was an occasion for treading in the steps of that great Shepherd, whose successors they pretend to be; it is *now*, at this moment, when such an inundation of crimes and calamities, the consequences of war, is deluging the globe. Out of such a multitude

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of abbots, bishops, archbishops, cardinals, why does not a single individual stand forward, even at the risk of his life, to tranquillize the tumult of war? How happily and honourably would he DIE, who should forfeit his life in the endeavour to preserve so many thousand lives as must perish by war?

Nothing can be more cruel and savage than single combats, and the butchery of gladiatorial spectacles; and yet our forefathers were so delighted with the sight, that an example, the basest of all others, left us by the Heathens, took such firm hold of the Christians, especially in the city of Rome, that they have not been able at this day to divest themselves entirely of this relique of Paganism. The abolition of that species of combat, which they distinguish by the name of *tripartite*, we owe to one TELE-MACHUS; a person of that order who formerly, on account of the simplicity of a truly christian life, a love of solitude, and an aversion to the pollutions of the world, were commonly called monks or hermits. This good man left the east, and came to Rome; where entering the Theatre, and seeing armed men rushing violently, with an intent to kill each other, he leaped into the midst of them, exclaiming, "What are you doing, brothers? why do you run headlong, like two wild beasts, to each other's destruction?" In short, while the good-natured man was humanely endeavouring to save the lives of the combatants, he lost his own, for the people stoned him to death; so highly did the unthinking rabble value this cruel diversion, which afforded an object to stare at. What was the consequence? The emperor Honorius,



rius, as soon as he heard of the transaction, issued orders to abolish the exhibition of gladiatorial combats. Now reflect a moment with me, how base an amusement this was, how many thousand lives were lost by it; and you will immediately see how much the world is indebted to the death of an individual. For a deed like this, Telemachus was very deservedly CANONIZED.

But how much more richly would that man deserve this honour, who should put an end to the conflicts of the great potentates who lord it over the suffering world? It was comparatively no great crime if a gladiator killed a gladiator, if a wicked wretch became the executioner of a wretch as wicked as himself: but KINGS engage in wars with one another, *to the infinite detriment of all the world*; yet they may perhaps be separated and pacified at a less hazard than that with which Telemachus parted the gladiators. For they are *confessedly* CHRISTIANS; and, in proportion as their natures are more noble, they are the more manageable, IF ANY BISHOP, or *any one else invested with the AUTHORITY of the GOSPEL, would deal with them with sound arguments, and speak to their consciences by sincere* REMONSTRANCES; and if a GOOD MAN, daring to attempt so noble an enterprize, should happen to fall into the hands of some merciless and cruel prince, the worst he could suffer from the most savage of the whole herd would be DEATH. And on what occasion will those persons exhibit a pattern of the apostolical spirit, who pretend that *they have succeeded to the apostolical authority*, if they do not exhibit it on such an occasion?

Somebody will say, "What good will accrue, if  
 " I die in the cause, and at the same time do not  
 " accomplish the end which I have in view?"  
 I answer, that "Christ, who possesses the office of  
 " dispensing the rewards to his faithful soldier,  
 " will not suffer a combatant like this to go with-  
 " out his reward." And I must observe, that  
 DEATH often accomplishes that end which could  
 not be accomplished in LIFE; for when a good man  
 falls in a good cause, his fall availeth much.\*\*\*\*\*

But, most excellent King, I have so high an  
 opinion of your good disposition, the good disposi-  
 tion of the Emperor Charles, and of the King of  
 England, that I do not doubt but all of you would  
 have long ago followed wholesome advice, if any  
 ADVISER had stepped forward with a freedom tem-  
 pered with modesty, and a modesty duly emboldened  
 with a manly freedom.

Unfortunately, and in the mean time, while no  
 such ADVISER appears, there is every where an  
 abundance of *wretches* who are ever ready to insti-  
 gate princes to WAR; wretches whose INTEREST it  
 is to create confusion. One whispers that *this*  
 neighbouring prince despises you, and another insulted  
 you; a second suggests, that if you could but add  
 such a portion to your dominions, you would have  
 it in your power to add another whenever you  
 should think proper. Oh, ill-advised adviser! why  
 dost thou suggest how far the limits of the empire  
 may be extended, rather than remind him within what  
 narrow bounds the dominion which he now possesses  
 was originally circumscribed? Why dost thou not  
 rather shew him how the territories he already rules  
 may

may be *well and wisely governed*, than how they may be enlarged? There is no landmark to the greedy desire of extending empire. Nothing can be juster than the observation of Seneca, that many potentates have removed the boundaries of kingdoms, but none ever found and fixed one to his own ambition. But, after all, the true honour of a king is to *govern wisely*. Alexander the Great, when he came to the ocean, sat down and wept, that he had not another world to conquer; for this world was too narrow for his ambition. Hercules went no farther than his pillars; but, AMBITION knows no pillars, no bounding ocean.

But, against the pestilent advice which finds its way to the ear of Christian princes, the ordinances and laws of Christ ought to be most zealously used as antidotes; and all their designs ought to be guided by the GOSPEL RULE, as to a certain *fixed mark* at which they are bound to AIM.

Perhaps you may ask, why I trouble you, who have so much business on your hands, with so long and tedious an address. In addressing you, I mean to address all CROWNED HEADS; nor for any other reason, than that I feel for the COMMON MISFORTUNE OF ALL MANKIND; and wish the state of CHRISTENDOM to be more PACIFIC; especially the state of FRANCE, a country, than which I know none that has hitherto appeared among the nations more respectable or more abundant in riches and glory.

If the tumult of war appeared *but rarely*, like a deluge, an earthquake, or a famine, it might be borne with more patience. But, on the contrary, the whole world is agitated with contests and disputes,



putes, terminating in all the miseries of war, *without end* and without measure.

It is usual with physicians, when any new disease appears, to investigate with great sagacity the causes of it; and, when they have found the cause, they easily complete the cure: not satisfied with this discovery and this success, their next endeavour is to devise methods for preventing the return of the disease. Now, how happens it in political evils, so important and of so frequent recurrence, men of sense and experience do not endeavour to trace the origin of evils that infest the whole world, that they may cut them up by the root, and put an end to the calamity? How happens it, that in matters of smaller moment we are so sharp-sighted, and so blind in an affair of the very first consequence?

It appears to me that WARS, for the most part, originate from certain EMPTY WORDS (titles), which seem to have been invented solely to feed human vanity; as if there were not pride and ambition enough among us poor mortals, unless we contrived to nourish these evil propensities by the invention of new pretences for their indulgence. If these things, which may be called the very roots of war, were cut up, it would no longer be difficult to establish the laws of peace among *Christian* kings, who would then interfere to prevent these radical evils, *pride* and *ambition*, from continually budding and shooting forth their baneful branches.

Thus it would come to pass, that the power of kings would be increased, for it would be united and combined throughout Christendom; and, under monarchs flourishing in the greatest prosperity,

prosperity, the PEOPLE of Christ would enjoy a most delightful repose. Under these circumstances, our Lord Jesus Christ, the REAL KING of all the world, would shew his favour unto us, and great would be our prosperity. Then would Christians be formidable to their ENEMIES, against whom we can now scarcely defend our own territories, so far are we from driving them to a greater distance: though, for my own part, I could rather wish that *they were converted from the error of their ways, than that they should be EXTERMINATED.* But how shall we convert them from the error of their ways, when we ourselves are (I had almost said) more depraved than they? for I form not my estimate of a true Christian from the ARTICLES of his creed, but from his MORALS. *Wherever ambition, avarice, pride, anger, revenge, and a desire of doing mischief to others, bear sway, there, I conclude, IS NO GOSPEL FAITH, NO TRUE CHRISTIANITY.*

But while THIS CORRUPTION has seized *those whose principal business it was to have cured the corruption of OTHERS*, I derive some good hopes, from observing sacred literature, but especially the New Testament, to be so diligently and habitually studied by all, but especially THE COMMON PEOPLE; that those whose *profession* leads them to a particular knowledge of holy writ, often appear inferior to the *common people* in conversation upon it. It is a proof, in my opinion, that the New Testament is very much read, that, though the press sends forth many thousand copies of it every year, yet the book-sellers shops, numerous as they are, cannot furnish enough to satisfy the avidity of the purchasers.

chafers. Whatever any one writes on the gospel, is at present a very saleable commodity. Now, a medicine so efficacious cannot be universally taken, without producing in time a very powerful effect on the public mind and morals.

The world, therefore, appears to me at present to be affected like the human body when it has taken some *powerful physic* for the cure of an inveterate disease; the whole frame is shaken, the whole system disordered, and even death seems to be approaching. And I wish this *evangelical medicine*, after it has *searched* and penetrated every vein of our hearts, may throw off all the seeds of evil, and restore us perfectly cleansed and completely cured to Jesus Christ. May it, after the *feverish tumult* which has caused the diseases under which the world laboured to appear desperate, restore to mankind a delightful and long-wished repose!

But I should be the more inclined to indulge hopes of this kind, in which all the world unites with me, if the *men who are AT THE HEAD of human affairs* would, like *faithful physicians*, duly attend to the state of a SICK WORLD; that is, if KINGS, upon whose will the affairs of poor mortals in the present state principally depend, would REMEMBER, that they must very soon (for what is there of long duration in this world?) GIVE AN ACCOUNT of their ADMINISTRATION to CHRIST the *King of kings*. In the next place, that BISHOPS, divines, and all the inferior churchmen would REMEMBER, that they are not SUCCESSORS of ANNAS and CAIAPHAS, of the SCRIBES or the PHARISEES, who, while they impiously endeavoured to preserve their own POWER, did all they could to *crush* the GOSPEL; while



while they asserted their own glory, laboured to fully the glory of Christ; while they attempted to make an ostentatious display of their own righteousness, made God himself unrighteous;—but that they are rather the *successors of the APOSTLES*, who, even at the expence of their blood, took delight in asserting the kingdom of Christ, his glory and his righteousness.

Christ suffered once; he rose again to life, no more to die: but the same sufferings which he once underwent, he undergoes afresh as often as GOSPEL TRUTH is condemned, spit upon, beaten, crucified, and BURIED; in a word, whatever evil is inflicted on any one of his MEMBERS, he deems inflicted on himself, the HEAD OF THE BODY.

These things, most Christian King, I have advanced with more freedom and prolixity than perhaps I ought to have done; but it was the great affection I bear you which induced me to take up so much of your time, and to speak to you with so much confidence. As a Christian, I cannot but wish well to all Christians; and to your majesty and the flourishing state of France, I am zealously and particularly affected.

I pray, therefore, JESUS the IMMORTAL KING of the whole world, to whom all power is given from God in heaven and in earth, that HE would impart his SPIRIT not only to all PEOPLE, but to all KINGS; to all KINGS, that they may live in unity, and consequently in happiness, one with another under their COMMON King, Lord, and Saviour; and to all PEOPLE, that under monarchs at once pious, holy, and prosperous, they may enjoy PEACE; that by these means, and not by *invading* and laying waste

waste the territories of others, which only makes them poorer and not better, evangelical piety, once firmly established, may be diffused far and wide; that evangelical philosophy may be every where preached with sincerity of heart by men endowed with the true evangelical spirit; and that we may live so, that the sweet *fragrance* of our piety may allure great multitudes to the sincere profession of the same religion.

Thus was the REIGN OF THE GOSPEL first begun, thus it increased, thus it was extended, thus it was established. By different measures, we see it reduced to narrow limits, almost exploded, if we consider the *desolation* spread through the world by *war*: by the same aids by which it began, increased, and became established, we ought to restore it where it is fallen, to extend it where its limits are contracted, and to fix it firmly where it is tottering on its base.

These things, Francis, most Christian King, I write with a pure heart; neither satirizing any, for I wish well to ALL; nor FLATTERING ANY, for I ASK A FAVOUR OF NO MAN. Fare thee well.

Anno 1523,  
Calend. Decemb.

To SIGISMUND *the First, the most Serene King of Poland, &c.* ERASMUS *sendeth health.*

King SIGISMUND,

\*\*\*\*\* OLD Simeon departed with joy and felicity after he had seen the Lord's Christ: and I think I should leave this world with less reluctance, if, by the mercy of God and the wise counsels of PRINCES, the present wars and tumults were to cease.

\*\*\*My mind feels an exquisite delight in the idea, that God Almighty, in mercy to mankind, has chosen you to compose the troubled waves of the world, by your piety, your prudence, and your authority.

Three qualities are requisite in him who is to calm the storms of war—piety, magnanimity, and prudence. PIETY comprehends in it the love of our country, and a zeal for our religion. You have distinguished yourself in both these branches of it: in procuring, preserving, increasing, and establishing whatever might be for the benefit of your country, you have exerted yourself with so much vigilance, attention, and love, that, regardless of your advanced age, you have not declined labours that might have deterred a young man. In former times, those who deserved well of the state obtained the name of FATHERS OF THEIR COUNTRY; a title that has something in it more magnificent than the name of a KING or an EMPEROR. Your majesty deserves the honour of such a title on many accounts; and it is more honourable for you stamp on the minds of mankind, than if it were engraven on pillars and statues.



With respect to the other branch of piety, the whole tenor of your life evinces no less a regard for the Christian religion than for your country. Add to which, that you have erected, enriched, and adorned churches with great munificence.

To a mind so formed, these disagreements of PRINCES cannot but give great disgust.\*\* Plato calls that a CIVIL war which *Grecians*, though of separate and independent governments, waged against *Grecians*, united only in language and in name. But a Christian is more closely united to a Christian as such, than a FELLOW-CITIZEN TO A FELLOW-CITIZEN; nay than even a brother by kindred to a brother.\*\*\*

So much have I taken the liberty of saying respecting your piety, one of the requisite qualities for composing the tumults of war.

*Greatness of mind*, or magnanimity, the second quality, is displayed not so much by waging wars valorously, or extending the bounds of empire, as in DESPISING those things which nobody but a man of a truly great mind can DESPISE. Every man rises SUPERIOR to that which he can neglect or give up when the good of his country requires it: but he who is incited by anger or revenge to war, is INFERIOR to his own passion; and he whom ambition allures to battle, is previously SUBDUED and made *captive* to the object of that ambition; while the man who prefers the public good to the indulgence of any of these mean passions, *he* is the man of a truly GREAT AND NOBLE SPIRIT.

\*\*\*\* In your mind, to preserve the tranquillity of your kingdom, and to spare the effusion of CHRISTIAN BLOOD, are greater objects than any accession

accession to your dominions, or the favour of the fickle multitude; for as to the latter, it is truly KINGLY, that is, it is the genuine mark of a noble mind, as the ancient author says, “to *do well*” and to be reported ILL, *to persevere in well doing*, “and to bear the calumny of the mistaken vulgar with patience.”

[Here Erasmus enumerates many instances of Sigismund's avoiding war and seeking peace, regardless both of interest and glory.]

Actions like these (he proceeds) argue a mind truly elevated, and capable of soaring above the petty concerns that agitate and harass mortal men. In such conduct I can also perceive singular *prudence and wisdom*, (the third requisite for a royal peace-maker,) which your age and experience have brought to high maturity and perfection.

*Dulce bellum inexpertis*; “They love war who never tried it,” says the proverb; but a man of penetration, and who can see into futurity, will prefer an unjust peace to a just war.

If PRINCES, following your example, would get the better of their private passions, and cast their eyes from their thrones, as from a lofty watch-tower, to see the true interests of *piety*, that is, the glory of CHRIST and the welfare of CHRISTIANS; and would prefer the real advantage of the world at large to, I know not what, private benefits, which for the most part elude their grasp, or if they should not elude it, are purchased at too high a price: in the first place, they themselves would wield the sceptre with much more happiness and dignity; \*\*\* and in the next, would

would heal the diseases of the church, which are attended with effects so destructive.

As circumstances now appear, I am apprehensive lest there are **KINGS**, who, *destitute* of **PIETY**, endeavour to turn the *public* misfortune to their own *private advantage*; or, *destitute of true* **GREATNESS OF MIND**, cannot sacrifice any part of their own imaginary **RIGHTS**, to the preservation of the public tranquillity; or, *destitute of* **PRUDENCE**, prefer war to peace, though war ought never to be undertaken, unless when it cannot be avoided without the crime of **IMPIETY**.

If kings would in such transactions act with sincerity and a Christian temper, Christ himself would be present with them, would prosper their designs and confederacies, and bless their proceedings with a happier issue, than themselves can now presume to wish. For as most wars are excited by the impulse of anger, ambition, or some selfish passion, rather than by a regard for piety, or the real welfare of the state; so we see their *confederacies* or *alliances* are *weak* and of short duration, and what is worse, merely serve to sow the seeds of future contention.

There is a thing which I must rather wish for than expect, but which would have great influence in preserving unanimity among kings, and tranquillity in their kingdoms; and it is, that all ruling powers should be persuaded to reject all dominions situated at a distance from the seat of empire.\*\*\*\* As some ships are too large and unwieldy to be guided by the rudder, so it is extremely difficult to govern with success an empire too widely extended. Still more difficult is it  
when



when the several parts of the dominions are separated from each other by long intervals. And then the desire of extending empire, already too much extended, knows no bounds; the case in this respect being like that of *pluralists* in the church, the more preferment they get, the more they desire to accumulate benefice on benefice, and dignity on dignity.\*\*\*\*

Now these things are all proofs of a *little mind*, which cannot bear a *superior*. The truly great mind neither despises those below it, nor envies those who are above. It does not make the wide extension of dominion its object, an object which often falls to the lot of the wickedest of mankind; but has no other view than to GOVERN WELL the territory which is allotted to its share.

But since empire passes by *inheritance*, sometimes by the relationship of marriage, and sometimes by blood, it is much more easy to WISH, as I said, what I *think would be best*, than to expect that it will take place.

It would neither be consistent with piety, nor is it my intention, to diminish any thing from the authority of that *personage* whom Christ has chosen to be at the *head* of his CHURCH; yet if I speak the truth, I must say, that he himself would be happier, and the *great potentates* of the world would less frequently be engaged in WAR, if he would make alliance with no one KING whatever, but shew himself the FATHER of them all. But from such alliances, so often made, and so often unmade, resumed and abandoned, what FUEL have we seen, and still see supplied, for kindling and feeding the flames of war? Why need I adduce

examples from history, when, during the last twenty years, we have witnessed so many with our own eyes?

But, Sire, I have been too long abusing your patience, by passing the limits of brevity. I will therefore desist, with a most ardent prayer, that God, in pity to us, may give a happy issue to your most virtuous endeavours to establish PEACE, such an issue as seems due to your piety, your greatness of mind, and your wisdom. May he long preserve in happiness your good queen, united as she is to the best of kings, for the benefit of the kingdom, and the whole Christian community.

BASIL. *Id. Maii*

1527.

SIGISMUND, *King of Poland, to ERASMUS, sends health.*

Most learned ERASMUS,

WE received your letter, by which we easily see that you are really what you are said to be, a man who unites with the profoundest learning and wisdom, the greatest integrity and the warmest zeal for the public *peace*, and for Christian unanimity. Though we had never entertained a doubt of this, yet your letter strongly corroborates our opinion of you; for we see in it a truly Christian mind, nor do we doubt but that you are always consistent with yourself, whether you treat subjects of a serious or a ludicrous nature.

In the first place, we return you thanks, not formally, nor in the common style, for the eulogium

logium with which you have honoured us, though we are apprehensive that we cannot claim it as our due, so fully as you wish to represent it.

For though we have it very much at heart, to restore, as much as in us lies, the Christian community, now so much on the decline, and to preserve our own kingdoms in a state of *peace*, untainted with the contamination of war, which is at this time *wasting* all *Germany*; yet, that our endeavours have hitherto proved successful, we must attribute to Divine Providence, rather than claim or arrogate any praise therefrom to ourselves. We are indeed inclined on this account, more devoutly to implore the mercy of the Lord, that, as he has hitherto preserved our kingdoms entire and unhurt, so he will continue to preserve them in future as long as it may seem good to him; for we shall in vain exert our best efforts, unless he shall give success to our undertakings.

Your kind offices, however, cannot fail of being highly agreeable to us; and, though we always entertained a very exalted opinion of you on other accounts; yet, feeling ourselves more warmly affected towards you, in consequence of this instance of your good disposition towards us, we shall be the more anxious to do you any favour that it may be in our power to confer upon you, in proportion as you have rendered us more estimable in the eyes of mankind, by your *LETTER* to us; which favour we should be able to confer in a much more ample manner, if it were possible to prevail upon you to come and *reside at our court*; but, as we have been informed by your friends, that other kings have *invited you to their courts* in vain,

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though



though they have endeavoured to attach you to them both by entreaties and rewards, we are apprehensive that we also shall labour, in this particular, to no purpose.

But that in the mean time you may have some proof of our good-will and *gratitude* towards you, we send you an honorary gift, which for the present you will kindly receive, assuring yourself that you shall hereafter possess more plentiful fruits of our esteem and favour.

Given at our town of *Peotrkow*, on the 19th day of February, in the year of our Lord 1528, and in the twenty-second of our reign.

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Erasmus wrote a very fine letter in answer to this, which I have not room to insert. He advances many things in it, tending to his great benevolent end, "the promoting of PEACE and *good-will*." The following is a short specimen:

"*Mercy and truth keep guard round the king, and his throne shall be established in mercy.*\*\*\*  
 "REX est viva LEX; The king is the living LAW.  
 "LEX PAUCILOQUA EST, at infinitæ sunt rerum et personarum circumstantiæ, &c.; The Law cannot speak upon all the infinite circumstances of things and persons that arise. In these the king speaks the Law, but yet speaks nothing but what the Law would say, if she could answer us, *viva voce*, in all cases and contingencies."\*\*\*

"CLEMENCY displays itself in not entering on a war immediately, though there is a just cause of war, but in leaving no stone unturned to *compromise* all disputes without a war; and it is sometimes better to connive at a real injury,

“ than to resent it with the sword. CLEMENCY  
 “ displays itself in conducting a war, if after all  
 “ endeavours it cannot possibly be prevented, in  
 “ such a manner, as that there may be the least  
 “ possible loss of human blood, and that it may be  
 “ terminated with the utmost expedition.”

It is difficult not to be struck with the *truly* GRACIOUS manner in which the BOLD letters of Erasmus were received and ANSWERED by the greatest monarchs of his time. Such letters, in days of BOASTED LIBERTY, would be either *despised* and *unnoticed*, or their writers *informed against* by *associators*, prosecuted, found guilty by members of associations, put in irons, locked up in prison, or sent to Botany Bay with thieves, for fourteen years. But had Erasmus and his *reforming* contemporaries been so treated, Englishmen would now have been papists and slaves.

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ERASMUS to CHRISTOPHER À SCHYDLOVIETZ,  
*Chancellor, or PRIME MINISTER, to Sigismund*  
*the First, King of Poland, greeting.*

Worthy SIR,

THOUGH the event should not correspond with your efforts, yet so good and benevolent an intention (*as that of recommending peace*) will not be without its reward with Christ. I know not what I can effect by my writings on the subject; for I have been many years sounding in the ears of those who will not hear. It is not my province to pronounce decisively on the peculiar views or the RIGHTS of KINGS; but as to the present state of the *Christian* world,

*world*, what man can help *lamenting it*, who is himself a CHRISTIAN? How shameful an EXAMPLE, that two of the most powerful kings in the world should disagree with a hatred and animosity so *implacable*, that the united wishes of their own people, the wisdom of ancient counsellors, the authority of abbots, bishops, cardinals, and the great pontiff himself, have no weight with them? The POPE is named CLEMENT; and his very name implies a love of peace. Nothing, indeed, is less for the interest of *bad popes*, than that the greatest kings around them should be united in friendship; for by the enmity of kings, the popes find themselves not only pontiffs, but kings of kings. As this has been the case for ages, I am surprised that KINGS have not discerned it; and if they have discerned it, I am surprised that they have not recollected or attended to it duly. But I am apprehensive that there are some kings whose eyes are dazzled by ambition, whose judgment is perverted by the angry passions, and whose minds, more intent on their own *private* pleasures than THE GOOD OF THE COUNTRY over which they preside, have neither time nor inclination left for sober sense and philosophy. But kings, if they are men of sense, have no time to trifle; and a conduct, which in *private persons* is only luxury and profligacy, becomes wickedness of the most heinous nature, *unnatural cruelty*, and downright impiety, in a PRINCE. Nothing ought to afford a prince more PLEASURE than the tranquillity of the state, the good morals of the subjects, and the efficacy of good laws: to meditate on these objects, to attend to them, to defend and maintain them; these should be the *amusements of*  
PRINCES,



PRINCES, and serve them instead of *dice, sporting, hunting,* and debauchery. But even if a prince had *leisure* to indulge in the latter, yet the true *spirit* of a PRINCE will be *too high* to submit to the slavery of pleasures so vulgar and so sordid in their nature. Stands not that man in the place of a GOD among men, at whose beck and call many thousand human creatures are ready to draw the sword and rush upon certain DEATH; and on whose prudence and foresight entirely depend the safety and welfare of whole cities and nations? Is it possible, that a MAN with such a TRUST, can find time to play at cards and dice all night long, to divert himself with laughing at BUFFOONS, to indulge in licentious amours, and to take the lead in nocturnal revels?\*\*\*\*\* In the mean time, the world is crowded with herds of soldiers who spare neither friend nor foe.\*\*\*\*\* Whatever mischief this terrible tempest may do, he cannot be overset who has once fixed his foot upon the SOLID ROCK, *religious confidence*.\*\*\* Farewel.

FRIBURG, 5 Id. Jun.  
Anno 1529.

To FERDINAND King of Hungary and Bohemia,  
ERASMUS sendeth health.

\*\*\*\*\* IT gave me great pleasure to hear that you had achieved your conquests without much slaughter. I, for my part, admire not the triumphs of the Romans, which were thought to be so much the more splendid, the greater the numbers slain, the more cities and villages burnt, parents rendered childless, children deprived of parents, and  
wives

wives bereaved of their husbands. Their triumphs were deemed grand and glorious in proportion to the greater crowd of prisoners and wounded that made up the cavalcade, as if it was not sufficient that the poor creatures were subdued and humbled to the dust, unless insult were added to misfortune.

No victory can be more honourable than that which is attended with the destruction of as few men as possible; which is perfectly unlike what the Greeks call a CADMÆAN victory; and in which the conqueror plumes himself more on his prudence and mildness, than on his valour or good fortune. I cannot approve of that sort of HAPPINESS which is purchased by causing UNHAPPINESS to great numbers of our fellow-creatures.

How many of the besiegers as well as the besieged are commonly murdered on the taking of some little paltry town or citadel; so that after all the triumphs and rejoicings, the victor has as much cause to weep as the vanquished!

How many lives did the taking of Troy cost the Grecians; and even more were destroyed by sickness than by the sword!\*\*\*\*\*

While kings go to war in the manner they do, bishops DOZE on their cushions, priests only concern themselves to *bold fast* what they have got, monks trouble themselves merely to retain their own power, grave divines are busy in nothing but in dull disquisitions about ARTICLES, and the *people* are left at liberty to believe and do just as they like, I see no end to our evils. All that we can do is, to pray God, that pardoning those sins by which we have deserved our sufferings, he may inspire both

KINGS

KINGS and BISHOPS with such wise counsels as may restore true piety, together with PEACE and unanimity.\*\*\*\*\*

BASIL, *Sexto Cal. Feb.*

1529.

ERASMUS ROTERODAMUS to ANTHONY À BERGIS,  
Abbot of St. Bertin, *sendeth health.*

Most accomplished FATHER,

FROM the conversation of the bishop of Durham, and from my friend Andrew Ammonius the king's secretary, I have learned that you profess a warmth of affection for me which I may call paternal. It is this circumstance which makes me rejoice the more at the idea of returning to my country. I wish I possessed there an independent income, just enough to support me in an humble state of literary leisure. Not that I dislike England, or have any reason to be dissatisfied with the patronage of the Mæcenases, whom I have found in it. I have a great many intimate friends, and experience uncommon instances of kindness from many of the bishops. The archbishop of Canterbury fosters me with such peculiar affection, and embraces me with such cordiality, that he could not shew a greater love towards me if he were my brother or my father. I enjoy a little pension issuing from a living which he gave me, and allowed me to resign with an annuity out of it. My other Mæcenas adds an equal sum out of his own purse; and many of the nobility contribute no inconsiderable addition to my income. I might have



have a great deal more, if I chose servilely to solicit or pay my court to great men, which I can by no means prevail upon myself to do.

But the war which is preparing, has altered the very temper and genius of this island. The price of every necessary of life increases every day, and the generosity of the people of course decreases. Indeed how can it be otherwise? People that are so often fleeced, must retrench in the liberality of their bounty. I assure you, I lately contracted a severe fit of the gravel, by being under the necessity of drinking bad beverage through the scarcity of good. Add to this, that as the whole island may be said, from the circumstance of its being surrounded by the sea, to be a place of confinement; so we are likely to be shut up still more closely by the wars. I see great commotions arising; whither they will tend, or how they will terminate, it is impossible to say. I only wish, God in his mercy would vouchsafe to still the raging sea which is agitating all Christendom.

I am often struck with astonishment and at a loss to account for the cause which can impel, I do not say Christians, but human creatures to such an extremity of madness and folly, as that they should rush headlong, with such ardour, at so great an expence of treasure, and with such dangers of every kind, to mutual destruction. For what is the business and chief concern of our whole lives, but to wage war with one another?

In the irrational part of the creation it is observable, that only those among the beasts who are called *wild* ever engage in war; and those not with one another, but with brutes of a different species; and they

they fight only with their own arms, the instruments of offence and defence supplied by nature. They do not attack with engines of destruction, invented by *diabolical* contrivance, nor on trifling causes and occasions, but either in defence of their young or for food. Our wars, for the most part, proceed either from ambition, from anger and malice, from the mere wantonness of unbridled power, or from some other mental distemper. The beasts of the forest meet not in battle array, with thousands assembled together and *disciplined* for murder.

To us, glorying as we do in the name of Christ, who taught nothing by his precept, and exhibited nothing in his example, but mildness and gentleness; who are members of one body, all of us one flesh, who *grow* in grace by one and the same spirit; who are fed by the same sacrament; who adhere to the same head; who are called to the same immortality; who hope for a sublime communion with God, that as Christ and the Father are one, so also we may be one with him; can any thing in this world be of such value as to provoke us to war? A state so destructive, so hideous, and so base, that even when it is founded on a just cause, it can never be pleasing to a good man. Do consider a moment, by what sort of persons it is actually carried into execution; by a herd of cut-throats, debauchees, gamblers, profligate wretches from the stews, the meanest and most sordid of mankind, hireling mankillers, to whom a little paltry pay is dearer than life. These are your *fine fellows in war*, who commit the very same villanies, with *reward* and with *glory* in the field of battle, which in *society* they formerly perpetrated, at the peril of the gallows. This filthy rabble

of wretches must be admitted into your fields and your towns, in order that you may be enabled to carry on war: to these you must yourselves be in a state of subjection, that you may have it in your power to take vengeance of others in war.

Besides all this, consider what crimes are committed under the pretence of war, while the voice of salutary LAW is compelled to be silent amidst the din of arms; what plunder, what sacrilege, what ravages, what other indecent transactions, which cannot for shame be enumerated. Such a taint of men's morals cannot but continue its influence long after a war is terminated. Compute also the expence, which is so enormous, that even if you come off conqueror, you sit down with more loss than gain: though indeed, by what standard can you appreciate the lives and the blood of so many thousand human creatures?

But the greatest share of the calamities inseparable from a state of war, falls to those persons who have *no interest, no concern whatever*, either in the cause, or the conduct, or the success of the war: whereas the advantages of peace reach all men of every rank and degree. In war, he who conquers weeps over his triumphs. War draws such a troop of evils in its train, that the poets find reason for the fiction which relates, that war was brought from hell to earth by a deputation of devils.

I will not now dwell upon the picking of the PEOPLE's pockets, the intrigues and collusion of the leading men, the vicissitudes of public affairs, which never can undergo violent revolutions without consequences of a most calamitous nature.

But



But if it is a desire of GLORY which drags us to war, be assured that the glory which is eagerly sought after, is no glory; that it is impossible to derive real honour from doing mischief; and that, if we must point out something glorious, it is infinitely *more glorious* to build and establish, than to ruin and lay waste a flourishing community. Now what will you say, when you reflect, that it is the PEOPLE, yes, the *lowest* of the PEOPLE, who build and establish by industry and wisdom, that which KINGS claim a privilege to subvert and destroy by their folly. If GAIN rather than glory is the object in view, be it remembered, that *no war* whatever did, at any time, succeed so fortunately as not to produce more loss than gain, more evil than good: and that no man ever injured his enemy in war, but previously he did many and great injuries to his own people. In short, when I see all human affairs rapidly ebbing and flowing, like the tide of the *Euripus*, what avails it to establish or extend EMPIRE with such vast exertions, when it must very soon, and on very slight occasions, devolve to some other possessor? With how much blood was the Roman empire raised to its exalted pitch of grandeur, and how soon did it decline and fall?

But you will say, the RIGHTS OF KINGS must of necessity be prosecuted at all events. It is not for me to speak rashly of the RIGHTS OF KINGS; but one thing I know, the STRICTEST RIGHT IS OFTEN THE GREATEST WRONG, and that some KINGS *first* determine upon a measure, because it accords with their inclination, and *then* go in quest of some colourable pretence, under which they may cloak their unjustifiable conduct: and amidst so many changes and

chances in human affairs, amidst so many treaties made and unmade, what man alive can ever be long at a loss for a colourable pretence? But if it were a *nice point in dispute*, to whom the right of dominion belonged, what need, in settling a *question* which requires *reason and argument only*, what need can there be of *spilling human blood*? The welfare and happiness of the PEOPLE have nothing at all to do in the dispute; it is merely a *question* whether *they* shall have the privilege of calling this man or that man their KING, “and paying taxes to Thomas instead of John, or to John instead of Thomas.”

There are pontiffs and bishops, there are wise and honest men, who could settle such a trifling and contemptible business as this, without going to war about it, and confounding all things divine as well as human. The pope, the bishops, the cardinals, the abbots, could not employ themselves in any way more consistently with their characters and stations, than in composing the differences of kings: HERE they ought to exert their authority, and to shew how much the sanctity of their characters and their religion can *actually* avail.

Pope Julius, a pontiff not of the very best repute in the world, was able to excite the storm of war; and shall LEO, a man of real learning, integrity, and piety, be unable to appease it? The pretext for undertaking the war was, that *Pope Julius* was in imminent danger. The cause is confessedly removed, but the war does not yet cease.

We ought also to remember, that ALL MEN ARE FREE, especially all Christian men. Now, when they have been flourishing a long time under any prince, and by this time acknowledge him as their lawful  
sove-

sovereign, what justifiable occasion can there be for disturbing the world, in attempting a revolution? Long *consent* of the PEOPLE constituted a lawful sovereign among the Heathens, and much more among Christians, with whom the KINGLY OFFICE is a ministerial trust, a chief magistracy, an administration of delegated power, and not a property or absolute dominion; so that if some part of the territory subject to a Christian king were taken away, he is relieved from an ONUS, a burthensome task, rather than robbed or injured.

But suppose one of the litigant parties will not agree to abide by the ARBITRATION of *good men* chosen as referees? In this case how would you wish me to act? In the first place, if you are verily and truly a CHRISTIAN, I would have you bear the injury patiently, sit down with your heart at ease, and give up *your right, be it what it will.*—*Such would be the conduct of a Christian hero.*

In the next place, if, *waving your pretensions to Christianity*, you are only a prudent, sensible man of the world; weigh well how much the prosecution of your RIGHT will cost you. If it will cost you too dearly, and it certainly will cost you too dearly, if you prosecute it by the sword; then never consent to assert a claim, which perhaps after all is a *groundless* one, by bringing so much *certain* mischief to the human race, by so many murders, by making so many childless parents and fatherless children, and by causing the sighs and tears of your own PEOPLE, *who have no concern in YOUR RIGHT.*

What do you suppose the Turks think, when they hear of Christian kings raging against each other,



other, with all the madness of so many devils let loose? And raging for what? merely on account of a claim set up for POWER, for empire, and dominion.

Italy is now rescued from the French. And what is the great matter gained by so much blood spilt? what but that, where a *Frenchman* lately administered the powers of government, there *some other man* now administers the same powers? And to say the truth, the COUNTRY flourished more before, than it flourishes now. But I will not enter farther into this part of the subject.

Now, if there are any *systems* which admit of war, I must maintain that they are founded on a GROSS principle, and favour of a *Christianity degenerating*, and likely to be overlaid by worldly influence. I do not know whether these *systems*, such as they are, justify war in the eyes of some men; but I observe, that whenever, through a zeal for *defending the faith*, the *Christian peace* is to be defended against the attack of barbarians, war is not at all opposed by men of acknowledged piety. But why, on these occasions, do a FEW maxims handed down from one to another by MERE MEN, suggest themselves to our minds, rather than MANY positive precepts uttered by CHRIST himself, by the Apostles, by orthodox and approved fathers, concerning PEACE, and PATIENCE under all *evil*?

As to the usual arguments and means of justifying war, what is there that may not admit of DEFENCE in some mode or other; especially when they who have the management of the thing to be defended, are THOSE, whose very villanies are always BE-PRaised by the *adulation* of great numbers, and whose errors no man DARES openly to repre-

reprehend? But in the mean time, it is very clear what all good-hearted men *pray for*, WISH FOR, SIGH FOR.

If you look narrowly into the case, you will find that they are, chiefly, the PRIVATE, SINISTER, AND SELFISH MOTIVES OF PRINCES, which operate as the *real causes* of all WAR.

But pray do you think it a conduct worthy of a *rational creature*, and not fitter for brutes or devils, to PUT THE WORLD IN CONFUSION, whenever one prince takes it into his head to be angry with another prince, or to pretend to be angry?

You and I *may* wish every thing that would be BEST, and most conducive to the happiness of the human race, but we can do no more than *wish* it. For my own part, all the little property I have in the world, I have among the English; and I will resign the whole of it with the greatest pleasure, on condition, that among CHRISTIAN PRINCES there may be established a CHRISTIAN PEACE. Your influence may have considerable weight in accomplishing this end, since you have great interest with one potentate, CHARLES; a great deal with *Maximilian*; and stand very well with all the nobility and aristocracy of England. I do not doubt but by this time you have experienced what losses one's own friends may procure one in war; and must be sensible, that it will be doing your own business, and serving your own interest, if you endeavour to prevail with the great ones to put an end to the present war. I mention this, to hint to you that your labour will not be without its reward. I shall make all the haste I can to shake hands with  
7  
you,

you, as soon as I shall have it in my power to take my flight from this country. In the mean time, most respectable Father, farewell. My best wishes attend *Ghisbert* the physician, and *Anthony Lutzenburg*.

LONDON.

*Pridie Id. Mart. 1513.*

## N° II.

**T**O give a specimen, to nations professing the Christian religion, of the philanthropy and liberality of the *Heathens*, I have selected, from great numbers, the *following few passages*; which I leave to the consideration of all thinking, feeling, and GENEROUS men, who are serious in their professions of Christianity, and who do not view it as an engine of state, to be accommodated to the occasional purposes of such interested ministers and statesmen, as, in promoting what they deem the particular welfare of their own country, forget that both themselves and the nations over which they preside are ALLIED to all PEOPLE, whom God has created in his own image.

“Ὁρας τὸν ὑψοῦ τοῦ ἀπειρον αἰθέρα,

“Καὶ γῆν περιῆχονθ’ ὕγρας ἐν ἀγκάλαις;

“Οὗτοι τῆς πατρίδος ἡμῶν ὅροι εἰσιν.

“Seest thou yon boundless concave of the sky

“Embracing in its arms the world around?

“*Such* are the *limits* of OUR COUNTRY.”——

EURIPIDES.

“ΠΟΛΙΣ



“ ΠΟΛΙΣ καὶ ΠΑΤΡΙΣ, ὡς μὲν ΑΝΤΩΝΙΝΩ μοι ἡ  
“ Ρώμη, ὡς δὲ ΑΝΘΡΩΠΩ, Ο ΚΟΣΜΟΣ.

“ As I am Antoninus, Rome is my city and my  
“ country; but, as I am a MAN, the WORLD.”

M. ANTONIN. lib. vi. § 44.

“ Ψυχῆς ἀγαθῆς ΠΑΤΡΙΣ ὁ ΣΥΜΠΛΑΣ ΚΟΣΜΟΣ.

“ To a good heart the whole world united is its  
“ COUNTRY.”

DEMOCRITUS apud Stobæum.

“ Τί γὰρ ἐστὶν Ἄνθρωπος; μέρος πόλεως, πρώτης μὲν  
“ τῆς ἐκ ΘΕΩΝ καὶ ΑΝΘΡΩΠΩΝ· μετὰ δὲ ταύτῃ, ὥστε  
“ ἐγγίστα λεγόμενης, ἢ τί ἐστὶ μικρὸν τῆς ὅλης μιμη-  
“ μα.

“ For what is *man*? a part or member of a  
“ COMMUNITY, in the first instance, of that great  
“ or GENERAL COMMUNITY which consists of GODS  
“ AND MEN, *the world at large*; and in the second,  
“ of that city or state which is locally near him,  
“ to which he immediately belongs, and which is  
“ a petty imitation or *miniature picture* of the UNI-  
“ VERSAL COMMUNITY.”

EPICT. lib. ii. c. 5.

In another place, he speaks of MAN as being a  
member, at the same time, πόλεως τῆς μεγάλης καὶ τῆς  
μικρᾶς, of the great city and the little one; meaning  
the general commonwealth of mankind, and the  
subdivision of it which constitutes a separate state.

“ Duas respublicas animo contemplamur; alte-  
“ ram MAGNAM et verè PUBLICAM, quâ dii atque  
“ homines continentur; in quâ, non ad hunc *angu-*  
“ *lum* respicimus, aut ad illum; sed TERMINOS

X

“ CIVITATIS

“ CIVITATIS nostræ cum SOLE metimur ; alteram,  
 “ cui nos adscripsit conditio nascendi ; hæc, aut Athe-  
 “ nienfium erit, Carthaginiensium, aut alterius ali-  
 “ cujus urbis, quæ non ad omnes pertineat homi-  
 “ nes.

“ QUIDAM eodem tempore *utrique* reipublicæ  
 “ dant operam, MAJORI MINORIQUE ; quidam tan-  
 “ tùm MINORI ; quidam tantùm MAJORI.

“ There are *two* kinds of commonwealth which  
 “ we contemplate with the mind’s eye ; the one  
 “ *most extensive*, and *justly* to be called the COMMON  
 “ COUNTRY of us all ; and it is that, in which both  
 “ GODS AND MEN are comprehended ; that, in  
 “ which we do not look for our own nation, to one  
 “ *corner* of the world or to another, but measure the  
 “ boundaries of the state to which we belong, by  
 “ the SUN’S COURSE : the other is that *particular*  
 “ *spot* on which we *happened* to be born ; this,  
 “ peradventure, may be the Athenian’s country,  
 “ or the Carthaginian’s country, or may belong  
 “ to some other particular state, but not to ALL  
 “ MEN.

“ Some persons are liberal enough to devote  
 “ themselves, at the same time, to the service of  
 “ *both* these kinds of commonwealth, the GREATER  
 “ and the SMALLER ; others only to the *smaller*,  
 “ and a third sort exclusively to the greater.”

SENECA de Otio Sap. c. 31.

The first sort are the wisest philosophers and most  
 useful philanthropists ; but the middle sort are *nar-*  
*row*-minded men, who *become statesmen to serve*  
*themselves and their families*, with little real regard  
 to the happiness and improvement of human nature,

“ Ο δε Σωκράτης—οὐκ Ἀθηναῖος, οὐδὲ Ἕλλην, ἀλλὰ  
 “ ΚΟΣΜΙΟΣ εἶναι φησας, ὡς αὖ τις Ροδῖος εἶπεν, ἡ Κο-  
 “ ρινθῖος, &c.

“ Socrates did not stile himself an *Athenian* or a  
 “ *Grecian*, but a COSMIAN, that is, a citizen of  
 “ the world; just as another might stile himself a  
 “ Rhodian or a Corinthian, so he called himself a  
 “ COSMIAN: neither would he confine himself within  
 “ the limits of Sunium, Tænarus, or the Ceraunian  
 “ Mountains.”

PLUTARCH.

“ Εἰς δὲ ΒΑΣΙΛΕΥΣ καὶ ἀρχῶν, ΘΕΟΣ, ἀρχῆντε καὶ  
 “ μέσα καὶ τελευτῇν ἔχων ΤΟΥ ΠΑΝΤΟΣ.—Τῷ δὲ ἐπεταὶ  
 “ ΔΙΚΗ, τῶν ἀπολείπομένων τοῦ Θεοῦ νόμου τιμῶρος; ἢ  
 “ χρωμεθα ΠΑΝΤΕΣ ἈΝΘΡΩΠΟΙ φύσει πρὸς ΠΑΝΤΑΣ  
 “ ἈΝΘΡΩΠΟΥΣ, ὡσπερ ΠΟΛΙΤΑΣ. τοδὲ σε μὴ κοιτοί-  
 “ κειν ΣΑΡΔΕΙΣ, οὐδὲν ἐστίν.

“ There is but one King and Governor, GOD;  
 “ who holds in his hands the beginning, the middle,  
 “ and the end of the UNIVERSE.—There follows in  
 “ his *suite*, *Justice*, the avenger of all delinquencies  
 “ against the divine law; to whose jurisdiction all  
 “ of *us* MEN naturally have recourse, in our tran-  
 “ sactions with all men, as FELLOW CITIZENS; and  
 “ your living at SARDIS, or in any other parti-  
 “ cular town or country, is nothing to the purpose:”  
 i. e. *the world is your HOME.*

PLUTARCH, *περὶ φύγης.*

I hope, therefore, that no man who pretends  
 either to reason or to Christianity will ever denomi-  
 nate *any part of the human race*, NATURAL EN-  
 MIES to each other; but will consider all *men* as NA-  
 TURAL FRIENDS, sometimes made enemies by FALSE  
 POLICY. Those who would familiarize such an idea  
 as, that men are NATURAL ENEMIES, or propagate



and defend such a doctrine, are themselves enemies both to God and MAN; contemptible wretches, who, for their own selfish pride, vanity, or avarice, would increase, confirm, and perpetuate the bane and curse of human nature. Are such men GREAT MEN? May the world be DISABUSED, and learn to respect a peaceful ploughman, a weaver, a smith, or a carpenter, more than the most notorious mankiller, village-burner, ship-sinker, that was ever rewarded by knaves, or admired by fools!

Accursed be the LAW OF NATIONS, when it militates against the law of NATURE; and violated be every law of man, when it stands in opposition to the LAW OF GOD and the HAPPINESS OF HUMAN CREATURES, which alone the LAW OF GOD intends to promote.

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### Nº III.

*Additional and miscellaneous Quotations, tending to promote liberality, peace, and philanthropy; chiefly from HEATHENS.*

“PRO gloria habita sunt, quæ quamdiu opprimi possunt, SCELERA sunt.

“Some enterprizes are esteemed GLORIOUS, which were considered as VILLAINOUS, while the execution of them could be hindered; but, when they rise above the controul of LAW, they become *honourable*.”

SENECA de Ira. lib. ii. c. 8.

“Homicidia compescimus et singulas cædes?  
“Quid bella et occisarum gentium GLORIOSUM  
“scelus?”

“ scelus? Non avaritia, non crudelitas modum  
 “ novit. . . . . Ex senatus consultis, plebisque  
 “ scitis, sæva exercentur; et PUBLICÈ JUBENTUR  
 “ VETITA PRIVATÌM.

“ We punish murders and massacres committed  
 “ among private persons; what do we respecting  
 “ wars and the GLORIOUS CRIME of murdering  
 “ whole nations? Here avarice and cruelty know  
 “ no bounds. . . . . Barbarities are authorized by  
 “ decrees of the senate and votes of the people;  
 “ and enormities *forbidden* in PRIVATE persons are  
 “ *ordered* and sanctioned by PUBLIC legislatures.

SENECA, Epist. 95.

“ Quæ clàm commissa CAPITE luerent, eadem,  
 “ quia PALUDATI fecerunt, laudamus.

“ Things which, if men had done in their pri-  
 “ vate capacity, they would have paid for with  
 “ their LIVES; the very same things we extol to the  
 “ skies, when they do them with their *regimentals*  
 “ on their backs.”

SENECA, Epist. 95.

“ Ecce altera quæstio: Quomodo *hominibus sit*  
 “ *utendum*. Quid agimus? Quæ damus præ-  
 “ cepta? Ut *parcatur* SANGUINI HUMANO?  
 “ *Quantulum* est ei NON NOCERE cui debeas PRO-  
 “ DESSE? Magna scilicet laus est, si homo man-  
 “ suetus homini est. \*\*\* Membra sumus corporis  
 “ magni. Natura nos cognatos edidit. \*\*\* Hæc  
 “ nobis amorem indidit mutuum et sociabiles fecit.  
 “ Ex illius constitutione miserius est NOCERE quàm  
 “ CÆDI.

“ Another question arises: How are we to behave  
 “ towards our *fellow creatures*? How must we  
 “ answer

“ answer it? What rules shall we lay down?  
 “ Shall we say, that we ought to spare the effusion  
 “ of HUMAN BLOOD? How small a matter is it not  
 “ to HURT him, whom we are bound, by every  
 “ obligation, to do all the good to in our power?  
 “ A prodigious merit indeed, if man is mild and  
 “ gentle to his fellow man! \*\*\* We are all  
 “ LIMBS of one GREAT BODY. Nature produced  
 “ us all, as relations one to another. She inspired  
 “ us with mutual love, and made us social. Ac-  
 “ cording to her laws, it is a more wretched  
 “ thing to *do an injury* than to *suffer death*.”

SENECA, Epist. 95.

“ Omne Bellum sumi facilè; cæterum æger-  
 “ rumè desinere. Non in ejusdem potestate ini-  
 “ tium ejus et finem esse; incipere cuivis etiam  
 “ ignavo licere; deponi, quum victores velint.

“ Any war may be *undertaken* easily; but it is  
 “ a hard task to put an end to it when one pleases.  
 “ It is not usually in the power of one and the  
 “ same man to *begin* and to *terminate* a war. A  
 “ *fool or a coward* may commence a war; but the  
 “ time when it shall be finished is in the breast of  
 “ the CONQUEROR.”

SALLUST.

“ Quum tuas vires, tum vim FORTUNÆ, for-  
 “ temque belli *communem* propone animo.

“ Ponder well not only your own strength, but  
 “ the power of CHANCE, or the *fortune de la guerre*,  
 “ which may side with the enemy as well as with  
 “ you.”

LIVY.

“ Una



“ Una et ea vetus causa bellanda est, ne-ofanda  
“ cupido imperii et divitiarum.

“ One, and that an old cause of war is, an in-  
“ fatiable thirst of power and riches.” SALLUST.

“ Aurum et opes præcipuæ bellorum causæ.

“ Gold, riches, and power are the principal  
“ causes of war”—*not a love of justice.* TACITUS.

Of the Gallic DRUIDS Strabo says, “ Ωστε και  
“ πολεμους διητων, ροτερον και παραταττεισθαι μελλοντας  
“ επαυον.”

“ The DRUIDS were even arbiters of *war*, and  
“ often put a stop to it just as the parties were going  
“ to engage.”

This surely was the PROPER office of PRIESTS;  
but *popes and Christian ecclesiastics*, invested with  
POWER, have been very forward in engaging  
PRINCES in the most *unjust and unnecessary wars*:  
yet the DRUIDS knew nothing of the GOSPEL of  
peace.

“ Εν τοις πολεμοις ουχ ο ΤΡΟΠΟΣ κυριος, αλλ’ οσα  
“ η ΤΥΧΗ δω και ο ΚΑΙΡΟΣ, ταυτ’ εκαστοι μεταλαμ-  
“ βανουσιν.

“ In wars, a man’s own *manners and principles*  
“ no longer guide him; but whatever FORTUNE  
“ AND EMERGENCIES allot him to do or to suffer,  
“ this he must partake of.” ARISTIDES Orator.

“ Πολυ γαρ που και κρειττον και δικαιοτερον εστιν  
“ ΕΝΑ υπερ παντων, η πολλους υπερ ΕΝΟΣ απολεσθαι.

“ It

" It is much more expedient and *equitable* that  
 " *one* should perish for the sake of ALL, than that  
 " many should perish for the sake of ONE"—*though*  
 a PRINCE. DION.

" There are three *ways*," says Grotius, " by  
 " which war may be *avoided*: 1st, by a conference;  
 " 2dly, by arbitration; and 3dly, by lot.

" The first by conference.—Cum duo sint ge-  
 " nera disceptandi, ait Cicero, unum per *discepti-*  
 " *tionem*, alterum per *vim*, cumque illud proprium  
 " sit hominis, hoc belluarum, *confugiendum est ad*  
 " *posterius, si uti non licet priore.*

" There being two modes of *disputing* among  
 " men; the one by argument, the other by FORCE:  
 " the former agreeable to the nature of man, the lat-  
 " ter to the nature of brutes. We must never have  
 " recourse to the latter, unless we *cannot possibly*  
 " avail ourselves of the former." Terence says,

" OMNIA PRIUS EXPERIRI quam armis, SAPI-  
 " ENTEM decet;

" Quî scis, an quæ jubeam SINE VI faciat?

" A wise man ought to try EVERY EXPEDIENT  
 " before he has recourse to arms: How know you  
 " that the object required may not be obtained  
 " without FORCE?" But Mr. CHAUVELIN was not  
*sufficiently* authorized by *twenty-seven millions*, to  
 treat for PEACE.

" Μη προτερον αρχαι ΤΩΝ ΕΡΓΩΝ πριν ηπειρασ-  
 " θηναι ΤΩΝ ΛΟΓΩΝ.

" One should not begin by *deeds*, before one has  
 " seen what can be done by *words*."

DIONYSIUS Halicar.

So

So says REASON : but what say the haughty souls of great WAR ministers, and *purse-proud* ARISTOCRATS ?

“ Πρωτον μεν γαρ τα δικαγια τω λογω πειρασθαι λαμβανειν, αλλα μη τοις οπλοις επιπηδαν, ΑΝΘΡΩΠΙΝΩΤΕΡΟΝ δηπουθεν.

“ It is more LIKE A MAN to endeavour, in the first place, by *negotiation*, to obtain justice, and not to fly to *arms* so eagerly.” LIBANIUS.

“ ÆQUITATE quam SANGUINE; CAUSÂ quam ARMIS, detinere parta majoribus malueram.

“ I had rather preserve what was acquired by my ancestors, by an equitable adjustment of my claim, than by BLOOD; by the goodness of my cause, than by the superiority of my arms.”

VOLOGESES apud Tacitum.

Here one may PAUSE, and consider whether certain reputed *wise* men, among Christians, have always sought to prevent war by *previous conference*, treaty, or *negotiation*; or, whether they have not rashly, hastily, and *haughtily* spurned from them the hand of friendship, and the olive branch held out, while the sword was yet in the scabbard of the enemy.

It were too tedious to enumerate all the instances of COMPROMISES among the HEATHENS. They often sought peace by negotiation, from motives of HUMANITY. They called in neutral powers to arbitrate; and it is a silly and most mischievous pride in modern nations, which will not submit a dispute in commencement to the decision of reason and disinterested arbitrators.

Y

“ Maximè



“ Maximè autem CHRISTIANI REGES et civitates  
“ tenentur hanc inire viam ad arma vitanda.

“ But CHRISTIAN KINGS and states are above all  
“ bound to have recourse to this method of avoid-  
“ ing war and bloodshed.” GROTIVS.

Grotius mentions the method of deciding dis-  
putes by lot, but does not dwell upon it; as indeed  
it is not to be recommended to those who do not  
allow FORTUNE to be a DEITY: though the *loss of*  
*a halfpenny* would be a more rational mode of deci-  
sion, than the sword.

Xenophon says “ Σωφρονων μεν δηπου εστι, μηδε ει  
“ μη μικρα τα διαφεροντα ειη, πολεμον ανααιρεισθαι.

“ It is the part of wise men not to engage in  
“ war, not even if the affair in dispute be not a  
“ trifling one.” XENOPHON Hist. c. iii. § 4.

“ Ανευ της ΕΣΧΑΤΗΣ ΑΝΑΓΚΗΣ επιφερειν ΣΙΔΗΡΟΝ  
“ ουτε Ιατρικον ουτε Πολιτικον.

“ Except in cases of the LAST NECESSITY, to in-  
“ troduce the amputating STEEL is neither like a  
“ skilful surgeon nor a wise statesman.”

PLUTARCH in Graccho.

“ Τι ουκ; φησει τις, ουκ επι ΤΟ ΒΕΛΤΙΟΝ προηλθεν  
“ η Ρωμα τοις πολεμοις; ερωτων ερωτημα μακρας απο-  
“ κρισεως δεομενον, προς ανθρωπους ΤΟ ΒΕΛΤΙΟΝ εν  
“ ΠΛΟΥΤΩ, και ΤΡΥΦΗ, και ΗΓΕΜΟΝΙΑ, μαλλον  
“ η σωτηρια, και πραοτητι, και τη μετα ΔΙΚΑΙΟ-  
“ ΣΤΗΝΗΣ ΑΤΤΑΡΚΕΙΑ τιθεμενους.

“ What then? somebody will say; did not  
“ ROME advance to great HAPPINESS by WAR?  
“ It

"It is a question that requires a LONG answer,  
 "when the answer it to be addressed to MEN who  
 "place HAPPINESS in riches, in luxury, in power,  
 "in command, rather than in the SAFETY AND  
 "SECURITY of the people; in GENTLENESS AND  
 "HUMANITY, and in a SUFFICIENCY accompanied  
 "with contentment and a love of justice."

PLUTARCH in Numa.

"Certe apud Græcos CHRISTIANISMUM pro-  
 "fessos diu observatus est canon, quo sacris ad  
 "tempus arcebantur qui hostem in QUALICUNQUE  
 "bello interfecissent. GROTIUS.

"It is certain, that in the *Greek church* there was  
 "a *canon* long observed, by which he who should  
 "have killed an enemy in *any war whatever*, was  
 "*excommunicated* during the space of three years,  
 "(*triennio.*)"

"Και γὰρ, εἰ νομιμοὶ αἱ κατ' ἐχθρῶν σφαγαί, ἀλλ'  
 "οὐκ ἐκ τῶν ἀνθρώπων, εἰ καὶ δικαίως καὶ ἀμυνόμε-  
 "νός καὶ βιασθεὶς, υπαίτιος εἶναι δοκεῖ διὰ τὴν ἀνωτάτω  
 "καὶ κοινὴν συγγένειαν· οὐ χάριν καθαρσιῶν ἐδεῖτο τοῖς  
 "κτείνανσι πρὸς ἀπαλλαγὴν τοῦ νομισθεῖτος ἀγούς γεγε-  
 "νησθαι.

"For if the slaughter of enemies be at all lawful,  
 "yet whoever kills a man, though justly, though in  
 "self-defence, though forced to it, yet he seems to  
 "be guilty of blood, on account of the *common*  
 "*relation* which we have, *through the medium of*  
 "*God above*, to ALL MEN; therefore such manslaughterers  
 "had occasion for certain purifications to cleanse  
 "them from the BLOOD-GUILTINESS which was im-  
 "putable to them."

PHILO de vitâ Moſis.

“ Tu, genitor, cape sacra Manu, patriosque penates,

“ Me, *bello* è tanto egressum et cæde recenti

“ Attrectare nefas, donec me flumine vivo

“ Abluero.——

“ Do you, my father, officiate in the sacred rites, and undertake to pay the devotion due our country's Gods: for as for me, just come from the war, and reeking with fresh slaughter, it would be criminal in me to touch them, till I shall have washed away the pollution in the running stream.”

VIRG. *Æneid.* 2. 717.

“ ——— οὐδε πη ἐστὶ κελαϊνεφεὶ ΚΡΟΝΙΩΝΙ

“ Αἱματι καὶ λυθρῷ πεπαλαγμένον εὐχεταασθαι.

“ It is by no means fit for a man stained with blood and gore to pray to the God of Heaven.”

Vide *Euripidis Iphig. in Taur.* vers. 380.

Hom. lib. vi. 268.

“ BLOOD AND RELIGION will not cement together; therefore they laboured to purge themselves from that pollution, before they betook themselves to religious exercises. It is observable, that whatsoever moveable thing, whether being or inanimate, is the occasion of the death of a man, and is the instrument of killing him by *misadventure*, is forfeited by our law, and becomes a DEODAND.——There is no human thing so sacred as the life of a man. CAIN was of that wicked one (*the devil*) and slew his brother.” 1 *Ephesians* iii. 12. “The voice of thy brother's blood crieth to me from the ground, saith God to Cain, the FIRST MURDERER. *Gen.* iv. 10.”

Dr. EDWARDS.



We subscribe to and recommend the HUMANE SOCIETY. Infinite pains are taken to save ONE LIFE; but what signify the benevolent labours of a LETTSOM or a HAWES, when the *German despots* destroy *thousands and tens of thousands*, to every ONE *saved* by our truly NOBLE philanthropists. Would it not be right to constitute A HUMANE SOCIETY FOR THE PREVENTION OF WAR? Whether it would, if established in Germany, assume the epithet of "ROYAL" I know not.

"Θεωρουντες τας εν τω πολεμω φιλονεικίας πολλά και  
 "δεινα παθη ποιουσας, οιομεθα δειν φανερον ποιησαι ΠΑ-  
 "ΣΙ ΚΑΙ ΘΕΟΙΣ ΚΑΙ ΑΝΘΡΩΠΟΙΣ, ΟΤΙ ΤΟΥΤΩΝ ΗΚΙΣΤΑ  
 "ΠΑΝΤΩΝ ΕΣΜΕΝ ΑΙΤΙΟΙ.

"Seeing that the animosities of war produce so  
 "many and so shocking sufferings, we think it in-  
 "cumbent on us to declare before ALL, both gods  
 "and men, that we are not in the least degree the  
 "causes of it."

Lacedæmonii apud Diodorum Siculum,  
 Lib. xiii. cap. 52.

I shall add to these *heathenish* quotations a passage from *Grotius* on those who *let themselves out for hire* to shed blood in any cause. *Grotius* is a very cool writer, and not so great an opposer of war as he ought to have been; yet he expresses himself in the following manner on *human butchers by trade*; that is, of men who use the sword like the butcher's knife, merely as an implement to get their livelihood, regardless whom they kill or whom they defend, provided they are paid. Than these there is not a more deplorable and despicable race of wretches in the whole circle of human society.

"Sicut

“ Sicut autem *societates bellicas*, eo initas animo,  
 “ ut in *quodvis* bellum, *nullo causæ discrimine*, pro-  
 “ mittantur auxilia; *ILLICITAS* diximus; ita nullum  
 “ vitæ genus est improbius, quàm eorum, qui sine  
 “ *causæ* respectu, *MERCEDE CONDUCTI*, militant;  
 “ et *quibus ibi fas, ubi plurima merces*.

“ Hoc ipsum est quod Ætolis a Philippo expro-  
 “ batum legimus; et Arcadibus a Dionysio Mile-  
 “ sio his verbis: ΑΓΟΡΑ ΠΟΛΕΜΟΥ προκειται, καὶ  
 “ τα των Ελληνων κακα, την Αρκαδων τρεφει, και περι-  
 “ ρχεται πολεμος, αιτιαν ουκ εχων. Res sane mise-  
 “ randa, ut Antiphanes loquitur :

“ Ος ενεκα του ζην ερχετ’ αποθανουμενος Dion Pru-  
 “ lænsis καιτοι τι του ζην αναγκαιοτερον εστιν, η τι  
 “ τουτου περι πλειστε ποιουνται παύες; αλλ’ ομως και  
 “ τουτο απολυουσι δια χρηματων επιθυμιαν.

“ Parùm vero quòd suam vendunt necem, nisi  
 “ et aliorum scæpe innocentium venderent, tantò  
 “ carnifice detestabiliore, quanto pejus est *sine*  
 “ *causa*, quam ex causâ occidere: sicut Antisthenes  
 “ dicebat, *carnifices tyrannis esse sanctiores*, quod  
 “ illi nocentes, hi innocentes interficerent.

“ As I have pronounced all belligerent *confe-*  
 “ *deracies* entered into, with an intention to fur-  
 “ nish auxiliary forces for *any* war, without dis-  
 “ crimination of the *cause*; so I affirm, that there  
 “ is no mode or profession of life more *VIL-*  
 “ *LAINOUS*, than that of those individuals who go  
 “ to war, *HIRED* and paid so much per man, with-  
 “ out the least regard to the justice or injustice of  
 “ the cause; but determining that to be *the most*  
 “ *righteous war where there is the best pay*.

“ This is the very reproach which is thrown in  
 “ the teeth of the Ætolians by Philip, as we read in  
 “ Livy; and of the Arcadians by Dionysius, the  
 “ Milesian,

“ Mileſian, in theſe words: “ The Arcadians, ſays  
 “ he, have ſet up a *fair* or *market* for war, a *man-*  
 “ *carcaſe ſhop*; and thus the miſfortunes of Greece  
 “ at large, turn to the profit of the Arcadians in  
 “ particular, while WAR and its calamities are diſ-  
 “ fuſed all over Greece, without any juſt cauſe.”

“ It is a lamentable thing, as Antiphaneſ the poet  
 “ ſays, “ that for the ſake of getting his living, a  
 “ man ſhould expoſe himſelf to death, *in the way of*  
 “ *trade or occupation*.” Dio Pruſæenſis alſo ſays,  
 “ what is more neceſſary to us than *life*, or what  
 “ do all men value at a higher rate; yet even this,  
 “ men will throw away through their deſire after  
 “ money!”

“ It is but a trifling matter that *ſuch wretches*  
 “ ſell their own death for money, if they did not by  
 “ the very act, and at the ſame time, ſell the death of  
 “ *innocent men*; and they are the more deteſtable than  
 “ the common *hangman*, in proportion, as it is worſe  
 “ to kill a man without any reaſon at all, than to  
 “ execute a condemned malefactor. Thus Antiſ-  
 “ thenes has ſaid, “ that *common executioners* are  
 “ more reſpectable characters than DESPOTS, inas-  
 “ much as *executioners* put the guilty to death,  
 “ while the DESPOTS ſhed INNOCENT BLOOD.”

Grotius’s note upon this paſſage is the following  
 quotation from Seneca: “ Hoc vero quid aliud quis  
 “ dixerit quam inſaniam? circumferre pericula, et  
 “ ruere in IGNOTOS, *iratum* ſine injuriâ, occur-  
 “ rentia devaſtantiem, ac ferarum more occidere  
 “ quem non oderis.

“ What can one call this but madneſs? to carry  
 “ miſchief about us wherever we go, to fall vio-  
 “ lently upon people, whom we know nothing of,  
 “ to



“ to be in a great rage without the least provocation, to destroy every thing that comes in our way; and like so many wild beasts, to murder a man that we have no sort of dislike to.”

SENECA, the poor *Heathen*.

The following observation of SOLINUS in *natural history*, has been transferred, with just satire, to political and ecclesiastical characters :

“ Invalidum URSIS caput, vis maxima in brachiis et in LUMBIS.

“ *Bears* have but *weak heads*; their chief strength lies in their fore paws and in their LOINS.

This may be applied to most of those modern DESPOTS, who *delight in war* :

“ Men will *compel* others (not to think with them, for that is IMPOSSIBLE, but) TO SAY THEY DO; upon which they obtain *full leave* NOT TO THINK OR reason AT ALL, and this is called UNITY; which is somewhat like the behaviour of the Romans, as described by a brave countryman of ours, in TACITUS; “ *ubi solitudinem faciunt, pacem appellant*,” when they have made a country a desert by an universal slaughter, they call the *stillness of desolation*, PEACE.” JORTIN.

GORDON says, “ that the clergy” (in *popish* countries he must mean,) “ have been the great promoters of cruelty and the sword; they have been the constant *patrons* of *arbitrary power*, that *mighty engine* for rendering mankind FEW AND MISERABLE; they have been the continual authors of WAR, famine, and MASSACRES; and in fine, they have been the great instruments of driving  
“ *virtue*,

"virtue, truth, PEACE, mercy, plenty, and PEOPLE  
"out of the world."

"KILL ALL," said the Abbot ARNOLD, a monk-militant to the army, which being employed by the church to slaughter the poor pious *Albigenses*, had taken the city of *Bezeir*—"KILL ALL," cried the bloody priest, "*God knows his own*, and will reward them hereafter:" accordingly two hundred thousand of these conscientious Christians, and Catholics mixed with them, were instantly BUTCHERED for the CHURCH.

CAVENDUM A CANE MUTO—Governments have more to apprehend from *silent malecontents*, or even servile *addressers* and *associators*, than from warm, open, honest citizens, who speak what they *think*, but have no secret machinations. The first sort will turn like the sun-flower to the sun, to the *powers that be*.

CUNCTA PRIUS TENTANDA, should be the maxim of every minister before he goes to war. He should TREAT for PEACE with *any* parties that are ABLE to wage war: punctilios and diplomatic formalities are not to be regarded, when the blood, the liberty, the treasure, the political existence of his own nation are in danger.

Officio nec te certasse priorem  
Pœniteat—————

VIRG.

If what Erasmus says of war is not always applicable to modern EUROPE, let us turn our eyes to the EAST INDIES, and see if it will not quadrate with transactions of Christians in that quarter.

King James said, "that whilst he had the power  
"of making *judges* and *bishops*, he would make that  
"to be law and gospel which best pleased him."

## N° IV.

“ I CANNOT believe that FORCE is a fit argument  
 “ to produce FAITH. No man shall ever per-  
 “ suade me, no not even the bishop of Meaux with  
 “ all his eloquence, that prisons and tortures, DRA-  
 “ GOONS and the galleys, are proper means to con-  
 “ vince the understanding, and either *Christian* or  
 “ *human* methods of *converting* men to the true re-  
 “ ligion.”

Archbishop TILLOTSON,  
 page 176. vol. iii. octavo.

“ If in the révolution of things, the persecuted  
 “ should get above the persecutors, what can be  
 “ expected, but that to preserve themselves they  
 “ will destroy those from whom they can expect  
 “ nothing but destruction, should another revolu-  
 “ tion mount them uppermost again? and so  
 “ CHRISTENDOM will be made a COCKPIT of cruel-  
 “ ties; and as often as men’s understanding are de-  
 “ ceived or abused, so often there will be new EXE-  
 “ CUTIONS AND MASSACRES; which will be the  
 “ more cruel and unmerciful, because they are CON-  
 “ SECATED with a PRETENCE OF RELIGION. For  
 “ when religion, which should be the antidote of  
 “ our cruelty, proves its greatest incentive, it must  
 “ needs run on the faster into mischief, by how  
 “ much that which stopped its course before drives it  
 “ on with greater violence; so that by persecuting  
 “ men upon the score of opinion, we do what in us  
 “ lies to BANISH CHARITY OUT OF THE WORLD;  
 “ and in the room of that love and union which our  
 “ religion



“ religion enjoins, to introduce nothing but rage,  
 “ revenge, and cruelty, and to make Christendom  
 “ more barbarous than the wilds of America.”

JOHN SCOTT, D. D.

All war is certainly against the ANALOGY of our religion, and against many express precepts of it.

But whatever Christians may deduce from the New Testament, it seems to be a settled point among the *orthodox*, that war is lawful to Christians; for the *articles of our religion*, the framers of which had a *most devout regard for the kingdoms of this world*, tell us, “ that it is lawful for Christian men, at the “ *commandment of the magistrates, to wear weapons* “ and serve in the wars.” Article 37.

In Latin it runs thus: “ Christianis licet ex mandato magistratûs, arma portare, et JUSTA bella administrare.” How it happened that in the translation the word, JUST, the epithet to wars, was left out, let others determine. Was it the effect of ecclesiastical KNAVERY, cringing to *the powers that be*?

St. Paul says, “ *The servants of the Lord must* “ not STRIVE, but *be gentle unto ALL men; in* “ MEEKNESS *instructing those that oppose themselves;* “ if God peradventure will give them repentance to “ the acknowledging the truth.” But a *nation of Atheists or unbelievers* in Christ, notwithstanding St. Paul, are to be CONVINCED (vide Form of Prayer) by cannons, muskets, bayonets, and DRAGOONS. This is *gentleness* to all men; this is instructing them in *meekness* who oppose themselves, and leaving it to God to give them repentance to the ACKNOWLEDGING THE TRUTH.

" Unless we can *meekly* instruct men by CUT-  
 " TING THEIR THROATS, says Dr. Scott, it is evi-  
 " dent by this text, we must either persecute them,  
 " or quit the title of being " SERVANTS OF GOD."  
 " To destroy a man's life, is as strange a way to  
 " cure him of his errors, as cutting off the head  
 " is to cure him of the toothach. The only way  
 " to reduce him is to persuade his understanding,  
 " which we can hardly do by beating out his  
 " BRAINS. Corporal punishment has no more vir-  
 " tue in rectifying a man's JUDGMENT, than *sylls*-  
 " *gisms* to cure him of the stone or strangury.  
 " Such premises can infer no CONCLUSION, except  
 " it be that of his life.—By persecuting ERROR we  
 " CANONIZE it."

" The Christian religion hath made no parti-  
 " cular provisions for the conduct of WAR, *under*  
 " *a proper title*; because it hath so commanded  
 " all the actions of men, hath so ordered the  
 " religion, so taken care that men shall be just,  
 " and do no wrong, hath given laws so perfect,  
 " rules so excellent, threatenings so severe, pro-  
 " mises so glorious, that there can be nothing  
 " wanting towards the PEACE AND FELICITY of  
 " mankind, but the WILLS OF MEN. If men be  
 " subjects of CHRIST'S LAW, they can never go  
 " to war with each other."

Bishop TAYLOR.

The bishop of Llandaff (Dr. Watson) is of opi-  
 nion, that " no *princes* who wage offensive war are  
 " *Christians*." [See a passage of his Sermon, in  
 KNOX'S NARRATIVE, 3d Edit.]

" And

“ And,” says Bishop Taylor, “ with respect to the  
 “ examples of great *apparent* cruelty in war, exhibi-  
 “ bited in the *Old Testament*, they are certainly not  
 “ to be *imitated*.”

“ Nothing,” adds the same acute prelate, “ is  
 “ IMITABLE but what is GOOD; but in these  
 “ there was nothing GOOD, but the OBEDIENCE;  
 “ and therefore nothing can *legitimate* it, but a  
 “ *commandment*.”

The *good* of such proceedings might be visible to God, but is not to us; and therefore cannot be safely imitated. Their OBEDIENCE is both visible and GOOD; and may be imitated. But whatever appears to us wrong requires, before we venture upon it, an *extraordinary legitimation*; such as an express indubitable command: and then, when we are convinced of the superior wisdom and goodness of him who gave the command, we must conclude, our own ideas were at first erroneous, and prepare to obey *implicitly*.

It has been a common artifice to call a war, BELLUM DOMINI, the *war of God*. “ Nobody  
 “ fights heartily, who believes himself to be in  
 “ the wrong, and that God is against him:  
 “ whereas a firm persuasion of the contrary in-  
 “ spires men with courage and intrepidity; it  
 “ furnishes them with arguments to justify the  
 “ malice of their hearts, and the implacable ha-  
 “ tred they bear their enemies; it confirms them  
 “ in the ill opinion they have of them, and makes  
 “ them confident of victory. *Si Deus pro nobis*  
 “ *quis contra nos?* In all wars it is an everlasting  
 “ maxim



“ maxim in politics, That wherever religion can  
 “ be brought into the quarrel, it ought never to  
 “ be neglected; and that how small soever the  
 “ difference may be between the contending par-  
 “ ties, the divines on each side ought to magnify  
 “ and make the most of it; for nothing is more  
 “ comfortable to men, than the thought, that  
 “ *their enemies are likewise the enemies of God.*”

*Dialogues on Honour, page 159.*

“ Those well-meaning people who can PRAY  
 “ and FIGHT, sing psalms, and do mischief, with a  
 “ good *conscience*, may in many respects be mo-  
 “ rally good, yet want most of the virtues that  
 “ are *peculiar to Christianity*, and, if the Gospel  
 “ speaks truth, *necessary to salvation.*”

*Ibid. page 178.*

“ The most sacred institutions of Christianity  
 “ may, by the assistance of PLIABLE DIVINES, be  
 “ made serviceable to the most ANTICHRISTIAN  
 “ purposes of tyrants and usurpers.” *Page 258.*

“ Preachers, by a small deviation from the  
 “ *doctrine of PEACE*, may insensibly seduce their  
 “ hearers, and perverting the end of their func-  
 “ tion, set them on to enmity, hatred, and all  
 “ manner of mischief.” *Page 208.*

“ But no discovery of the CRAFT OR INSINCERITY  
 “ OF MEN, can ever bring any dishonour upon the  
 “ Christian religion itself, I mean the DOCTRINE  
 “ OF CHRIST, which can only be learned from  
 “ the NEW TESTAMENT, where it will ever re-  
 “ main in its PURITY AND LUSTRE.”

*Ibid. page 240.*

The

The following passage from Milton must afford the reader pleasure. The Angel Michael addresses Adam :

But now prepare thee for another scene.

He look'd, and saw wide territory spread  
 Before him, towns, and rural works between ;  
 Cities of men with lofty gates and tow'rs,  
 Concourse in arms, fierce faces threat'ning war,  
 Giants of mighty bone, and bold emprise ;  
 Part wield their arms, part curb the foaming steed,  
 Single, or in array of battle rang'd,  
 Both horse and foot, nor idle must'ring stood ;  
 One way a band select from forage drives  
 A herd of beeves, fair oxen and fair kine  
 From a fat meadow ground ; or fleecy flock,  
 Ewes and their bleating lambs over the plain,  
 Their booty ; scarce with life the shepherds fly,  
 But call in aid, which makes a bloody fray ;  
 With cruel torneament the squadrons join ;  
 Where cattle pastur'd late, now scatter'd lies  
 With carcasses and arms th' ensanguin'd field  
 Deserted : others to a city strong  
 Lay siege, encamp'd ; by batt'ry, scale, and mine,  
 Assaulting ; others from the wall defend  
 With dart and javelin, stones and sulph'rous fire ;  
 On each hand slaughter and gigantic deeds.  
 In other part the scepter'd heralds call  
 To council in the city gates : anon  
 Grey-headed men and grave, with warriors mix'd,  
 Assemble, and harangues are heard, but soon  
 In factious opposition, till at last  
*Of middle age one rising, eminent*  
*In wise deport, spake much of right and wrong,*  
*Of justice, of religion, truth and peace,*  
 And judgment from above : him old and young  
 Exploded, and *had seiz'd with violent hands,*  
 Had not a cloud descending snatch'd him thence  
 Unseen amidst the throng : so violence

Proceeded,

Proceeded, and oppression, and *sword-law*  
Through all the plain, and refuge none was found.

Adam was all in tears, and to his guide  
Lamenting turn'd full sad ; O what are these,  
Death's ministers, not men, who thus deal death  
Inhumanly to men, and multiply  
Ten thousand fold the sin of him who slew  
His brother : for of whom such massacre  
Make they but of their brethren, men of men ?  
But who was that just man, whom had not Heav'n  
Rescued, had in his righteousness been lost ?

To whom thus Michael. These are the product  
Of those ill-mated marriages thou saw'st ;  
Where good with bad were match'd, who of themselves  
Abhor to join ; and by imprudence mix'd,  
Produce prodigious births of body 'or mind.  
Such were these giants, men of high renown ;  
For in those days might only shall be 'admir'd,  
And valour and heroic virtue call'd ;  
To overcome in battle, and subdue  
Nations, and bring home spoils with infinite  
Man-slaughter, shall be held the highest pitch  
Of human glory, and for glory done  
Of triumph, to be stil'd great conquerors,  
Patrons of mankind, gods, and sons of gods ;  
*Destroyers rightlier call'd and plagues of men.*  
Thus fame shall be atchiev'd, renown on earth,  
And what most merits fame in silence hid.  
But he, the sev'nth from thee, whom thou beheldst  
The only righteous in a world perverse,  
*And therefore hated, therefore so beset*  
*With foes for daring single to be just,*  
And UTTER ODISIOUS TRUTH, that God would come  
To judge them with his saints : him the Most High  
Rapt in a balmy cloud with winged steeds  
Did, as thou saw'st, receive, to walk with God  
High in salvation and the climes of bliss,  
Exempt from death ; to shew thee what reward  
Awaits the good, the rest what punishment ;  
Which now direct thine eyes and soon behold.



Nº V.

AMONG the reasons why the JEWS do not acknowledge JESUS CHRIST to be the *Messiah* are the WARS of Christians.

EPISCOPIUS enumerates, among the causes of the Jewish rejection of Christ, the following:

“ Schismata et sectas, exacerbationis animorum  
“ indices, quibus fit ut *Christianus a Christiano*  
“ tanquam a LEPROSO ET MALEDICTO abhorreat:

“ BELLA NON NECESSARIA, *cruenta et diuturna*,  
“ quæ hic PRINCEPS adversus illum gerit, cum  
“ horrendâ et lamentabili agrorum et urbium vastatione, morum corruptione, et multorum milienorum hominum, qui in suis PECCATIS *et sanguine* pereunt internecione, &c.

“ Their schisms and sects, the proofs of their  
“ *bitterness* against each other; whence it happens,  
“ that a Christian loaths and abominates a Christian as he would a leper, or one that lies under a  
“ curse:

“ UNNECESSARY WARS, *bloody and of long duration*, attended with a horrible and lamentable devastation of country and cities, a corruption of morals, and the slaughter of many thousand human creatures, *who die in their sins*,” &c.

Though the Jewish prophets, and Isaiah in particular, predicted universal peace under the MES-

SLAH'S REIGN, and named him the Prince of *Peace*; yet there have certainly been more wars since the birth of CHRIST than before.

*Vide* EPISCOPII, p. 438. tom. ii. *et* p. 207.

Christians go to war with *more* alacrity than to CHURCH.

“ Hodie adhuc totus pene Christianus orbis a  
“ cæde et sanguine suorum RUBET; funestissimum-  
“ que drama Judæis profanisque omnibus spectan-  
“ dum præbet.

“ Hæc sanè tam sunt fæda, tam turpia, tam de-  
“ testanda, ut quis color iis obduci possit non vi-  
“ deam.

“ Certe alterutrum fatendum ingenuè nobis est,  
“ aut eos quibus ista crudelia consilia, studia bel-  
“ laque placent, iisque aut immiscent, aut, qua pos-  
“ sunt, non intercedunt, consiliis, precibus, votis  
“ studiisque pacis, DEGENERES CHRISTIANOS et  
“ religionis Christi probra ac maculas; aut JU-  
“ DÆOS causam justissimam habere, cur a religione  
“ Christianâ abhorreant. Istud si fateamur, fides  
“ prædictionum constat, et religionis Christianæ  
“ gloria in tuto est. Cur autem istud non fatea-  
“ mur? Pauci enim oppidò sunt, isti bellorum  
“ tam immanium tam auctores, tam fautores,  
“ præ turbâ Christianorum, quibus ista displicent.

“ REGUM scilicet PRINCIPUMQUE et quibus res an-  
“ gusta est domi, istæ factiones sunt, non POPULO-  
“ RUM. Et sæx ac sentina plebis sequitur non flos  
“ populi. Illa turbis gaudet et motibus; prona

“ in tumultus et aura mobilior ad seditiones ; hic  
 “ pacem atque idcirco vomeres & falces amet,  
 “ non gladios aut ficas. Atque hunc ego *ve-*  
 “ *rum Christi populum esse* habendum censeo, ad  
 “ quem prædictiones pertinent; CÆTEROS non nisi  
 “ deformes strumas ac verrucas *populo* Christi ad-  
 “ natas.

“ So that to this very day almost the whole of  
 “ Christendom is red with the blood and massacre  
 “ of Christians, and exhibits a most woful tragedy  
 “ for the contemplation of the JEWS, and all who  
 “ are not believers in Christianity.

“ These proceedings are so foul, so base, so  
 “ detestable, that I can find no COLOURS to lay  
 “ upon them sufficiently strong to hide their de-  
 “ formity.

“ We must undoubtedly confess ingenuously one  
 “ of these two things, either that those who ap-  
 “ prove of such bloody counsels, such cruel pur-  
 “ poses, such unnatural wars, or take a part in  
 “ them, or do not oppose them to the utmost of  
 “ their power by their advice, their prayers, their  
 “ ardent wishes, and their zealous endeavours for  
 “ peace, are DEGENERATE CHRISTIANS, the disgrace,  
 “ the spots and stains of Christ’s religion ; or, that  
 “ the Jews have very substantial reasons for reject-  
 “ ing Christianity.

“ If we confess the former, then the credit  
 “ of the prophecies will be maintained, and the  
 “ honour of the Christian Religion remains un-  
 “ sullied. And why should we not confess the  
 “ former ?



“ For they are VERY FEW INDEED who engage  
 “ in or approve these *cruel wars*, in *comparison* with  
 “ the MULTITUDE of Christians who reprobate  
 “ them.

“ Those who engage in, or approve of these wars,  
 “ consist of a *confederacy* of KINGS and NOBLES,  
 “ and of needy adventurers in their train, not of  
 “ the PEOPLE in any country.

“ It is only the dregs and offscourings of the  
 “ lowest rabble that follow them, not the FLOWER  
 “ OF THE PEOPLE—the *better* SORT.

“ The mere rabble love commotion, are prone  
 “ to riot, and veer about like the wind to favour  
 “ *any* disturbance.

“ But the better sort of the PEOPLE (*flos po-*  
 “ *puli*) delights in peace; and therefore prefers  
 “ the plough and the sickle to the sword and the  
 “ bayonet.

“ And these latter, I think, are to be esteemed  
 “ THE TRUE PEOPLE OF CHRIST, to whom the  
 “ prophecies respecting *Christians* refer: the REST,”  
 (he means the WARRING KINGS and NOBLES of HIS  
*time*, and the rabble in their train,) “ are no more  
 “ than ugly warts and wens, mere fungous excres-  
 “ cences growing on the BODY of the Christian  
 “ PEOPLE.”

EPISCOPIUS.

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Whoever has a REAL regard for the improve-  
 ment of human nature, the prevalence of *genuine*  
 Christi-

Christianity, the flourishing state of sound learning, philosophy, the fine arts, commerce, LIBERTY, all that raises the dignity of man and accommodates life, must see, with deep regret, a MILITARY SPIRIT likely to prevail through all the most polished countries of Europe.

TO ARM A WHOLE PEOPLE, in addition to vast standing armies and a numerous militia; to arm them, under the direction and in the PAY of a proud aristocracy, the aristocracy of ENORMOUS WEALTH united with the aristocracy of hereditary rank; to arm them without consulting the representatives of their own choice; may indeed increase an influence *which has increased, is increasing, and ought to be diminished*; but seems to forebode no good to the general liberty and happiness of the PEOPLE, the majority of rational and immortal beings on the face of the whole globe.

Against such influence, seconded by the eloquence of the CANNON'S MOUTH,—ARGUMENT, it is to be feared, will avail but little. What remains then, but that, in the retirement of a private station, all true patriots, lovers of their fellow-creatures as well as of their own country, while they deplore what they cannot prevent, pray to Almighty God, that when EVERY MAN HAS, BY AUTHORITY, AN INSTRUMENT OF DESTRUCTION IN HIS HAND, the consequences may not be “CON-  
“FUSION and EVERY EVIL WORK.” Let it be remembered, that “SILENT LEGES INTER ARMA,”  
*the voice of the law and constitution will not be heard*

*heard amidst the din of arms.* At a time when the minds of men are HEATED, to arm their hands and blow the trumpet of war in the vale of peace, is an experiment pregnant with danger.

SED BENÈ VORTAT DEUS.

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## NOTES.

Of the Title ANTIPOLEMUS, (*the Opposer of War,*) prefixed to this Treatise.

ERASMUS gave it no *Title*; but introduced it into his *adagia*, under a proverb; I suppose, from the benevolent design of increasing its circulation, and putting it into the hands of those who, from *party spirit*, might be averse to a treatise professedly written against war. But he says, in this very treatise, he once wrote a piece which he called ANTIPOLEMUS; which, however, does not appear in his works. I thought, therefore, that he himself would approve this title, which, besides that it is proper in itself, was also chosen by this great man for a treatise against war, which, he says, he meditated, and of which this is probably a Fragment.

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Note referred to in p. 40, concerning a CADMÆAN VICTORY, which is again mentioned in one of the Letters of Erasmus.

A *Cadmæan victory* is a victory gained to the destruction or great loss of the victors, or of both the contending parties.

Many



Many modern victories have been truly *Cadmæan* victories. The story of *Cadmus's* soldiers, from whom is derived this proverbial expression, cannot require repetition in this place. They who wish for a fuller explanation of the proverb, will find it in *SUIDAS*, under the article, *Καδμύια νίκη*.

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In p. 88, read the NOTE at the bottom, as follows:

The original runs, "*Utinam nequid pejus quam canis in balneo;*" alluding to the proverb, "*Quid canis in balneo,*" &c.

THE END.



